

# *The Royall A D V O C A T E.*

O R, 115

**An Introduction to the Magnificent and Honourable Laws of Jehovah the Lord Christ, now contaminated and despised by the present Army-men of this N A T I O N.**

*Asserting and Controverting the Holinesse, Righteousnes, Perfectionesse, and Universallity thereof, of Divine Right: In opposition to the Heathenish, and Antichristian Laws, Traditions, and vaine imaginations of the past and present, pretended Christian Magistrates of this Nation which they yet so much dote upon. and endeavour to support against the alone Law giver, Lord of heaven and earth, God of Gods, King of Kings, and Lord of Lords.*

**Published by John Spittle-house, now a prisoner for his Testimony against the Idolatry and Tyranny of the present Army men, Priests, Lawyers, &c. For the Information of the followers of the Lambe, now appearing as the Lyon of the tribe of Judah.**

Mat. 15. 7, 8. Ye Hypocrites, well did Elisha prophesie of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for Doctrines the commandements of men. (whether in things Civill or Spirituall.)

Mat. 23. 13, 14. Wo unto you Scribes, Pharisees, Hypocrites, for ye shut up the Kingdome of Heaven, against men; for ye neither go in your selves, neither suffer ye them that are entering to go in: Therefore ye shall receive the greater damnation.

L O N D O N,

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**To the now contaminated Saints and Servants of God and (yet faithful followers of the Lamb in this crooked and perverse generation) under the notion of the fifth Monarchy-men, and enemies of all Magistracy and Ministry, with all others whom it may concern.**

**Dear Brethren and Friends,**

**T**He Providence of God is not unaptly compared to the wheels of a Clock, which albeit they run variously, yet they agree harmoniously to the producing of that end, to which they are appointed; and therefore notwithstanding the affairs of this Nation, have for some time had a contrary motion to the general expectation of the people of God, which probably hath been the cause of all the flaggings, and secret murmurings and repinings among them. as though the Lord had forgotten to be gracious, or to perform his promises; yet if we search narrowly into the mind and will of Jehovah, we shall prove no better by our incredulity, than the Disciples of our blessed Saviour, *Luk. 24. 25. i.e. fools and slow of heart, to believe all that the Prophets, and the Lord Jesus and his Apostles have spoken shall come to passe in the last dayes; as for instance, the present Apostacies of the Army, and several of the foolish (though) virgin Churches in this Nation, (in point of external ordinances) i.e. those that have lately subscribed their approbation of this present Government we now live under, to be of God, and such as ought to be complied with, as the Saints have formerly done to the Governments of Heathen Potentates, (without the least consideration of the prohibition which the Lord Jesus hath made and appointed against the worship of the Beast and his Image, or that receiveth his mark in his forehead, or in his hand or his Name, or number of his name, and that under the pain and penalty of drinking of the wine of the wrath of God poured out without mixture into the cup of his indignation, and that they shall be tormented with Fire and Brimstone in the presence of the holy Angels, and in the presence of the Lamb, and that the smoak of their torment shall ascend up for ever and ever, and that they shall have no rest day nor night, who worship the Beast and his Image, &c. Rev. 14, 9, 10, 11.)* hath doubtless been a great stumbling block in the way of Gods people, to what they are now in expectation of: and therefore to the end that all men may see and know, that the present Government runs parallel with the Beast, and that



### *The Epistle.*

the said approvers, (if done presumptuously) are guilty of the aforementioned punishments for so doing wil appear,

1. From the ingagement of the Army against the late King, and *his Monarchy*, as one of the ten horns of the Beast, guilty of the blood of the Saints.

2. By the joynt concurrence of those very persons whom it is to be feared have now presumptuously worshipped the Image of the Beast, &c. witnesse their preaching, praying, fasting and fighting against that Government, the image of which they now so much hug and embrace, and are now grown so *shamefully impudent*, as to declare the same to be of God.

3. By the *Descent* of the present Government from the fall of *Adam*, it having run through the veins of all the *Idolaters* and *Tyrants* that have been unto this day, as in the ensuing Treatise will appear, and that by the *Testimony* of the *Grand* new created *Doctour* of the times *Mr. John Owen*, who hath been very much assisting unto me in the proof thereof, as you will also find.

4. By the clear Testimony of *Mr. Tillingbast* in his Epistle to his late Book tittled the *Knowledge of the times*: so that the apostacies of the aforementioned person and persons (if rightly used) may rather conduce to the great advantage of Gods people, and to the strengthening and confirming of the faith and confidence of those that hold fast their integrity, i.e. that the *Great day* of the Lord is at hand, and that judgement is now begun at the house of God, that the Lords fire is now kindled in *Sion*, and his furnace h ating in *Jerusalem*, that the *Refiners fire* is now melting away the tinne and drosse from his jewels, that the Fullers sope is now scowring up the garments of the Saints, making them white and clean (i.e. by a pure and unspotted life and conversation, that they may now be as a City set upon the top of an hill, or as a Candle put into a Candlestick, to give a light to the inhabitants, that they may approve themselves children of the light, and of the day, that their light may so shine before men, that they may see their good actions, and so be a means to ~~rise~~ them up to glorifie their Father which is in heaven) for our blessed Saviour hath foretold that it shall be in the last dayes, or time of his coming to judgement, as it was in the dayes of *Noah*, *Mat. 24. 37. &c.* at which time it is clear from *Gen. 6.* that there hapned a very great apostacy in those persons, who went under the Notion of the sons of God, *v. 2.* by means of which the sins of that world became ripe for judgement, every imagination of the



## The Epistle

the thoughts of their hearts being then evil, and that continually, v. 5. and therefore seeing the said Prophesie is now so evidently fulfilled before our eyes, both in reference to the Army (onely a few cordiall and brave noble Commanders, who rather than they would become a reproach and scandal to what they had so publickly declared for, or an occasion to the enemies of God and his Christ to blaspheme, have disserted their imployment and commands in the Army, as Major General Harrison, Colonel Rich, Colonel Okey, &c. and some like noble Heroes now prisoners for their disrellish of the present apostacies of the army, as Major General Overton, Colonel Ashured with several others upon the like account) as also of the now worse than *Merosh Churches* afore mentioned, who have been far from helping the Lord against the mighty, as that quite contrary-wise, they have helped the mighty against the Lord, by their new strengthening the hands of the adversaries of the truth, to persecute the faithfull followers of the Lamb; and therefore to the end, that all that hear or shall hear of these their *Diabolical actions*, may henceforth learn to take warning by them. I have writ these lines, as also that they may learn with the industrious Bee to gather hony from that gall of bitternesse, and bond of iniquity, those poore souls have involved themselves in, by such their confederacy against Christ and his Government, (as by this Treatise will appear) as also that the faithful witnesses of the truth may be hereby encouraged to act for Christ, as the other have done for Antichrist, for God; as the other have done for the Devil, being such as are probably of that number, that will ere long cry, Lord, Lord, have we not fought in thy name? and conquered in thy name, and preached in thy name, and baptised in thy name? and yet shall receive for answer, Depart from me, I know you not, &c. Such, whose damnation slumbereth not, witnesse the present Hurlyburlies among them, all their affairs lying as it were in a Chaos of confusion, and doubtlesse will do every day more & more, untill his Government be set up whose right it is to govern the whole world by his Holy, Just and Perfect Laws and Ordinances contained in the Scriptures of truth, which if once imbraced by the people of this nation, will, I dare be bold to assert, free the Inhabitants therof from these following burdens and oppressions they now (Athe-like) ly under, Gen. 49.14.15.i.e.

1. Of the charge of a *standing Army*, (and so it may be at liberty to fight the Lords battels against his adversaries in forreign parts, upon the Lords account, and spoil of their enemies, and not like Drones to live upon the labours of the industrious Bees, (or High-way-men to rob one another)



### The Epistle.

which at the rate of 120000 pounds per *menssem*, according to the Souldiers Moneth of 28 dayes, will save 156000 pounds per *annum*, or nere upon.

2. From Excise, and the vast charge thereof.

3. From Customs, especially of our own nation, and the great charge thereof.

4. From the vast charge of Law.suits.

5. From Tithes, and several other things of like nature, and therefore worthy to be seriously considered, not onely by those, who do really and cordially desire the promotion of the Law of God, as they do the good of their own souls, as do the fifth Monarchy-men (and not of any carnal designe, as is falsely suggested of them by the enemies of the truth) but also of the self-interested men [Not that I urge this Royal Law or Government in the least upon a carnal account, but that carnal men may see what benefit there is to be had under the shadow of it] of this nation, who are in love with their money in that what one way, what other, it would in a short time double their present estates by saving these annual expences, which are scrved from them, it will also concern yourger brethen to ruminare hereof; for whereas it is the Custome of this Nation, to make the elder son a Gentleman, &c. and the rest half beggers, this Just and Righteous Law doth allot the eldest son a double portion, and the rest to have all equal portions, Deut. 21. 17.

6. By advancing this law, we do thereby own *Jehovah* to be our God and Legislator, which now we cannot, but are such in a Civil sence, as (the Apostle saith,) are without God in the world.

7. By promoting the law, all the vast civil breaches of this Nation would be made up, for by covenanting to be conformable to this Government, we shall thereby be all made Brethren, and so should forget all former injuries, and also it would be a fair way to make us one in a spiritual Relation) which otherwise will never be done.

8. By exalting this law, we shall be freed from the Curse which we now lye under, For cursed is every one that continueth not in the words of the Law to do them, Deut. 37. 26. and John 7. 49. This people that know not the Law are accursed.

9. By magnifying of this Law, we shall have Justice done speedily, and upon all occasions, as well upon small as great matters, Judges being appointed in all the gates of the Cities in the Nation. Deut. 16. 18. to do Justice and Judgement without wresting, Exod. 23. 6. Deut. 24. 17. without unrighteousnesse Levit. 19. 15. Without respect of persons, Deut. 1. 17.

10. By



### The Epistle.

10. By submitting to this Law men shall not be condemned to Prison, &c. before they be heard, Deut. 9.15. John 7.51. as is the practice of the present Governours of this Nation, and which I can speak by experience, having been formerly kept by their means seventeen weeks a prisoner, having not a word to say unto me, either before, or during my imprisonment, being never called before any man, or examined or charged by any during that time, or at all, but onely told me I might be gone: and now again, they have also kept me fifteen weeks, knowing not in the least wherefore, not yet having been called or questioned before any, so that they have been more cruel than the Pagan Romans; for Festus thought it a thing unreasonable, (and consequently Brutish) to send a prisoner, and not withall to signifie the crime laid against him, Acts 25.27.

11. By exalting this Royall Law, every knowing man may plead his own cause, it will be laid down so plain, and stated so clear, in the words of the Text, and therefore needs not to be seven years apprentice to Moses, as that blasphemous Rabsakeb, Needham hath scoffingly spoken of Moses and the Law. Who then that is rational, would not rather forsake those muddy streams of Justinian, Gratian, and other blind and ignorant men, (and such as the Prophet saith, turneth the needy from Judgement, and taketh away the right from the poore, that maketh widows their prey, and rob the Fatherlesse, 1 Sam. 10.2.) for those pure streams of Justice and Judgement that cometh out from God, and riseth in him; who would not, that looks upon himself as a Christian, rather submit to that judgement that is Jus Divinum, than that which is a Traditional Jus Humanum, from all the Idolatrous and Tyrannical Governours that have been in the world.

12. What Liberty would this Law bring to this Nation, what freedome from expence, from unjust imprisonment of mens persons, from being deceived in their causes, and from being overborn in their Judgements by delay of Justice, whereby potent adversaries have great advantage given them to corrupt Judges, hinder Justice, and get false witnesse, many guilty persons by this means scaping unpunished, and many innocent persons undone (by imprisonments) in their estates, families, and repure among men, which would not be done, had we but Judges, as at the first, and Rulers as at the beginning of the Common-wealth of Israel, i.e. Men fearing God, and hating covetousnesse, and valiant for the truth, to put this Holy, Just, and Perfect Law in execution, not fearing the face of any, knowing that



*The Epistle, &c.*

that the *Judgement is the Lords*, the accomplishment whereof, that the Lord would in much mercy hasten, is the earnest desire of him, who is now a prisoner at *Lambeth* for the Testimony of the truth as it is in *Jesus*, which he is ready to vindicate with all that is near or dear unto him.

*John Spittlehouse.*

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*Errata.*

**R**Eader, the Authour not having had a sight of this printed Copy before it was wrought off, through the Correctours negligence, these following Errors have hapned, which are not onely very many, but some also very grosse, the matter being left out in some places, so that without correcting thereof with thy pen, before thou readest, it will be troublesome to understand what is printed.

Page 3. line 15. read See, and in the Margent r.be, p.8.l. 29.r.covet, p.10.l. 2. r.beard, l.4.r. commending, and in marg.r. were, l.26.r.bence, p.11.l.11.r. bence, p.11.l.12.r. Restauration, and for commanded r. commended, l. 16.r.bence, and in margent against l.25. place figure (4.) p.12.l.3.r. Jam.p.14.l.24.r.whether, l.31. r.denounced, p.15.l.2.r. that they, l.5.betwixt saying and in r.be bath, and betwixt term and that r. affirmed, l.8.r.Civil, l.3.betwixt many and after r.wise, p.17.l. 5.r.enemy, l.27.r.over all, 31.r.careth, l.32.r. then, p.18.against l.31.place figure (4) in marg, p.22.l.1.r. declined, p.23.l.20,r.those, l.28.r.their, p.24.l.14. r. quiet, p.29.l.36.dele by, p.32.l.14.r.it. l.27. betwixt at and bringing r.the p.39.l.8.r. thence, p.40.l.35.r.contrivers. p.43.l.2.r. a'pectable. l.28. r.novel- p.49.l.29.r.intended, p.56.l.1.r.such, l.15. betwixt of and Nation r.this, l.36. r.judgeth, and betwixt of and Antichrist, r.the, l.37.r.his, p.58.l.13.r. desired, p.62. and l.31.,r.and not that it is.



(1)

# THE Royall Advocate, &c. Asserting,

I. That the Contents of the Royall Law of Jehovah, the Lord Christ, was planted in Mankind by Nature. Assert. 1.



Albeit our first Parents were created in the Image of God, which consisteth in Righteousnes<sup>Proof.</sup> and true holinesse; yet were not they thereby made Lawlesse Persons, as appeareth from the Testimony of the Apostle Paul, Rom. 2. 14, 15. where he saith, The Gentiles, which have not the Law, do by Nature the things contained in the Law, these having \* not the Law, are a Law unto themselves, which shew the work \* of the Law, written in their Hearts, their Conscience also bearing them witnesse, and their thoughts, <sup>viz. the</sup> in the mean while accusing or excusing one another. And hence the Apostle saith, I have lived in all good Conscience before God, Act. 23. 1. vid. 24. 16. 2 Cor. 1. 12. 1 Tim. 1. 5. 19. 2 Tim. 1. 3. Heb. 13. 18. 1 Pet. 3. 16. 21. From which I Argue, that seeing Mankind in their wretched and depraved estate, had the operations of the Royall Law of Jehovah written in their hearts by Nature, as also a Conscience accusing or excusing them in point of obedience or disobedience <sup>viz. the</sup> therunto. It must needs be, that they had the same much more in their Virgin and pure estate, when they were in their Innocency and Integrity before their fall. <sup>written law</sup> <sup>\* Or, opera-</sup> <sup>tion, or, ef-</sup> <sup>fects of the</sup> <sup>Law.</sup> <sup>The consci-</sup> <sup>ence is as a</sup> <sup>thousand</sup> <sup>witnesses.</sup>

And this doth clearly appear from Gen. 3. 6, 7, 8: Where no sooner had our first Parents violated the divine precept, by means of the suggestions and delusions of Satan, but immediately their eyes are said to be opened, and that they saw their nakednesse, and went and sowed fig-leaves together to make themselves Aprons: As also in that assoon as they heard the voice of the Lord in the Garden, they went to hide themselves among the Trees of the Garden.

All which doth clearly denote unto us, that their Consciences had testified unto them their disobedience, as also condemned them for what they had done, and therefore they are said to be afraid, as in



v. 10. If our Conscience condemn us, God is greater than our Conscience, and he shall much more condemn us. *Vid. Heb. 9. 14.*

*Affert. 2.* II. That this *Royall Law*, so planted in mankind by Nature, is comprehended in two grand Principles, i.e.

1. To love God above all.

2. To love our neighbour as our self.

*Proof.*

*Dent. 6. 4, 5.* Hear O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God, with all thy heart, and with all thy soul and with all thy might.

*Dent. 10. 12.* And now O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his wayes, and to love him, and to serve the Lord thy God, with all thy heart, and with all thy soul, &c.

*Lev. 19. 17, 18.* Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge or bear grudge against the children of thy people, but, Thou shalt love thy neighbour as thy self.

I am the Lord.

*Affert. 3.* III. That this Doctrine was ratified by Jesus Christ.

*Proof.*

*Mark 12. 28.* Then one of the Scribes, (that was a Lawyer *Mat. 22. 35.*) coming unto him, and asking him, which was the first Commandement (or great Commandement in the Law, *Mat. 22. 36.*) of all. Jesus answered him: The first of all the Commandements, (or the Great Commandement in the Law, *Mat. 22. 38.*) is,

Hear O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

This is the first and Great Commandement.

And the second is like unto it, namely this.

Thou shalt love thy neighbour as thy self.

There are no other Commandments that are greater than these.

*Mat. 22. 40.*

*Affert. 4.* On these Commandements, hang all the Law, and the Prophets. *IV.* That this Doctrine was taught by the Apostles of the Lord Jesus, under the dispensation of the Gospel-state.

*Proof.*  
The Characters of a right symonarchy man.

*Gal. 5. 22.* The fruits of the Spirit is Love, Joy, Peace, long-suffering, Gentlenesse, Goodnesse, faith, Meeknesse, Temperance, Against which there is no Law.

And



And they that are Christs have crucified the flesh with the affections and lusts thereof, if we live in the Spirit, let us walk in the spirit, Let us not be desirous of vain-glory, provoking one another, envying one another.

*Jam. 2. 8.* If ye fulfill the Royall Law according to the Scriptures; *Thou shalt love thy neighbour as thy self, thou shalt do well;* But if ye have respect to persons, ye commit sin and are convicted of the Law as transgressors; for whosoever shall keep the whole Law, and offend in one point, *He is guilty of all.*

For he which said, *Do not commit Adultery,* said also *Do not kill.* Reason. Now if thou commit no Adultery, yet if thou kill &c. thou art become a transgressor of the Law.

*1. Pet. 1. 22, 23.* Seeing ye have purified your selves in obeying the truth through the Spirit, unto unfained love of the brethren; so that ye love one another with a pure heart, fervently.

*Cap. 3. 8. &c.* Be ye all of one mind, having compassion one of another: Love as brethren, be pitifull, be courteous: not rendering railing for railing, but contrary-wise blessing, knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good dayes, let him refrain his tongue from evil, and his lips that he speak no guile. Let him eschew evil and do good, let him seek peace and ensue it. *Read the following words.*

*1 John 3. 14.* We know we have passed from death to life, because we love the Brethren, *v. 27.* whoso hath this worlds goods, and seeth his brother hath need and shutteth his bowels of compassion towards him, how dwelleth the love of God in him. My little children, let us not love in word, neither in tongue but in deed and in truth, &c. *v. 33.* And this is his Commandement, that we should believe on the name of his son Jesus Christ; and love one another, as he gave us commandement, and he that keepeth his commandements dwelleth in him, and he in him, and hereby we know that he abideth in us, by the Spirit which he hath given us.

*Bar Quakers in this particular,*

*Cap. 4. 17.* Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, *For God is love, &c.*

*Ecclesiastes 12. 13.* Let us hear the conclusion of the whole matter, Fear God and keep his commandements, *For this is the whole duty of man, &c.*



## The Royall Advocate.

**4**  
**Assert. 5.** V. That, in proceſſe of time theſe two generall Principles were branched by the alone Law-giver, into ten Precepts or words, commonly termed the Decalogue or Ten Commandements.

Exod. 20. 1. &c.

**Proof.**

God ſpake all theſe words, ſaying,  
I am the Lord thy God, which brought thee out of the Land of Egypt, and out of the Houſe of Bondage.

1. Thou ſhalt have no other gods before me.

2. Thou ſhalt not make to thee any graven Image, or any likenesse of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou ſhalt not bow thy ſelf to them, nor ſerve them.

**Reason.**

For I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me, and ſhewing mercy unto thouſands of them that love me and keep my Commandements.

3. Thou ſhalt not take the name of the Lord thy God in vain;

**Reason.** For the Lord will not hold him guiltleſſe, that taketh his name in vain.

4. Remember that thou keep holy the Sabbath day: Six dayes ſhalt thou labour, and do all thy work, thou nor thy ſon, nor thy daughter, thy Man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtrangers, that are within thy gates;

**Reason.**

For in ſix dayes the Lord made heaven and earth, the ſea & all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the Sabbath day and hallowed it.

5. Honour thy Father and Mother,

**Reason.** That thy dayes may be long in the Land, which the Lord thy God giveth thee.

6. Thou ſhalt not kil.

7. Thou ſhalt not commit Adultery.

8. Thou ſhalt not ſteal.

9. Thou ſhalt not bear falſe witneſſe againſt thy neighbour.

10. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his Man-ſervant, nor his maid-ſervant, nor his ox, nor his Aſſe, nor any thing that is thy neighbours.

**That**



## *The Royall Advocate.*

5

VI. That the Lord Jesus came not to destroy this Law.

Assert. 6.

*Mat. 5. 17. Think not that I am come to destroy the Law, or the Prophets—I am not come to destroy, but to fulfill, (for verily) I say unto you, till heaven and earth passe, one jot or one tittle in no wise shall passe from the Law, till all be fulfilled, wherefore, who-soever shall break one of these least Commandements, and teach men so, shall be called least in the Kingdome of heaven. But who-soever shall do and teach them, shall be also called great in the Kingdome of heaven.*

VII. That the Apostles of our blessed Saviour did establish this Law under the Gospel. *Assert. 7.*

*Rom. 2. 11, 12, &c. For there is no respect of persons with God, for as many as have sinned without Law, shall perish without Law, and as many as have sinned in the Law, shall be judged by the Law.*

Proof.

*All the world liable to be*

*judged by*

*Gods Law*

*The Law*

*not made*

*void*

*through*

*faith.*

*Rom, 3. 19. &c. Is he the God of the Jews onely, is he not also of the Gentiles, yea, of the Gentiles also, seeing it is one God which shall justify the Circumcision by faith, and the uncircumcision through faith, Do we then make void the Law through faith, God forbid, Yea, we establish the Law;*

VIII. That the Law, which God gave unto Moses in Mount Sina, were of three sorts, i.e. the Morall, the Judiciall and the ceremoniall Law. *Assert. 8.*

### *The Contents of the Morall Law.*

The Morall Law prescribeth a perfect Rule of righteousness, discerning things that are Right and Just, from the contrary, both towards God and man, both in reference to externall and internall duties, requiring obedience under pain of everlasting death.

### *The Contents of the Judiciall Law.*

The Judiciall Law belonged to the Civil State, and were such Ordinances, as contained rules of equity for the judging and deciding of civil controversies, and questions, decreeing punishments for the transgressions of the Morall and Ceremonial Lawes, and consequently the very Bond of them Laws, keeping the people in order and Obedience.

*The Judici-*

*all consists*

*of Rules of*

*Equity and*

*Justice.*



## *The Royall Advocate.*

### *The Contents of the Ceremoniall Law.*

*The Ceremoniall Law concerned such Rites and sacrifices, as belonged to the externall worship of God, prescribed to the people of the Jews, in reference to the promised seed of the woman, which was to bruise the Serpents head, Gen. 3. 14, 15. and to typifie his coming to this end, as also to distinguish them from other Nations in the world, and to be signes and Symbols unto them of the Spirituall graces of the New Testament, to be fulfilled by the Messiah.*

### *The Ceremoniall Law utterly abolished.*

*As touching the Ceremoniall Law, it is utterly abolished, so that there is no place for them under the Gospel. Neither can they be revived without derogation to the Gospel of Christ, as the Apostle saith, if ye be circumcised, Christ shall profit you nothing, Gal. 5. 2 for when the body is come the shadow must be done away, but the Ceremonies were shadows, the body is Christ, Col. 2. 17.*

1. *Their Temple signified the body of Christ, in his Church their Holy place HEAVEN, or the bodies of the Saints, 1 Cor. 6. 19. Know ye not that your bodies are the Temples of the Holy Ghost, which is in you, &c. their sacrifices the passion of Christ. Heb. 9. 26. 28. their expiation the Remission of finnes, Heb. 12. &c. these things then being fully verified and fulfilled in Christ, have no more place in the Church.*

2. *These Ceremonies served onely for that carnall people, which were as children kept in Bondage under the Elements and Rudiments of the world, Gal. 4. 3. But now we are no longer under Tutours and Governours, the time appointed of the father being expired, but are set free and redeemed by Christ.*

3. *A third Reason for the abolishing of them, is in respect of that people to whom they were prescribed as a mark and Cognizance to discern them from all other nations. But now this distinction also being taken away, and the wall of partition being broken down, Jew and Gentile, being now made all one in Christ by faith, that also is abolished, which discerned them from other people.*

Reason 4. *For the Causes being changed, for the which the Law was made, there must needs be also an Alteration of the Law it self.*

*The Moral Law remaineth in full force, in point of obedience.*

*The*



The *Moral Law* remaineth yet in full force, and is not abrogated in respect of obedience, which thereunto is still required under the Gospel. But in respect of the *Curse* \* and *malediction*, which Christ hath taken away (so that it is most true which our blessed Saviour Saith, *He came not to destroy the Law but to fulfill it*, Mat. 5. 17, 18 19.) he hath fulfilled it; first, in his own person, in keeping it; 2. in paying the punishment for us, which was due by the Law to the transgressors thereof; 3. inabling us by his grace, to walke in obedience to his Law.

\* Christ hath  
only taken  
away the  
Curse and  
malediction  
of the Mo-  
rall Law.

*Why it pleased God, to give his written Law into the World.*

1. God did not give the *moral law* in writing, in that he was either mutable in changing his first determination, or that in proceſſe of time, he had found out a more profitable way then he knew before, as some have wickedly objected of old; and now revived by the *Ranters* and *Quakers* of this Apostate Generation, saying, that by the light of Nature before the Flood, Men discerned good from evil, just from unjust, so that the old world finning against the law of Nature was justly punished, it being imprinted in their hearts, they shewing the effects of that Law written in their hearts, their consciences also bearing them witnesse?

The Ranters  
and Qua-  
kers Tenent.

*Answer.* 1. But because the law of Nature was now much obscured, and almost quite obliterated by reason of the Idolatry and Tyranny that was then spread over the earth, which flowed from the corruption of nature. Therefore the Lord thought it needfull to give it forth by a Visible writing thereof in two Tables of Stone: To his then onely peculiar people, who from that very cause, was selected out of the world, Gen. 17. 1, 2, 4. Exod. 15. 26. and 20. 2, 3. Deut. 5. 1, 2, 3. and 6. 12, &c.

2. Least men should complain, that somewhat was wanting in the heart; therefore to take away all pretext of ignorance, the Lord gave his written Law; so that all men in generall are left without excuse.

3. Because it was to prepare and make way for the Gospel, to shew that we have not strength in our selves to fulfill the law, in reference to the spirituall part thereof: and so it was our Schoolmaster to bring us unto Christ, Gal. 3. 24.

4. It was given as a supply of the weakness and ignorance of man, that whereas there was no certain rule before to know what was good and what was evil; but men according to their blinde phantasie and carnal imagination, placed happinesse some in one thing,  
and



Reason.

and some in another, the *written law* was to correct their *erronious opinions*, & to teach one constant & certain rule of truth and virtue.

For although in *Civill and Politick matters*, the *esteemed wise* among the Heathen, by their *depraved light of nature* and experience had attained to some degree of knowledge therein; yet they were utterly ignorant of the *true knowledge* thereof, and worship which God required therein: all which is explained in the *law*, with the *statutes and judgments* annexed thereunto.

So that in doing of this, the Lord is said to commit the *greatest treasure* in the world to mankind, as *Moses affirmeth*, *Deut. 4. 8.* What Nation is there so great that hath *Statutes and judgments* so righteous as all the *Law* that I set before you this day.

*The fourfold use of the moral law in the fourfold State of man.*

First, As man was in his creation and state of *Innocency*, he received two benefits by the *knowledge of the law*, which was grafted in him by creation. For 1. thereby he was made conformable to the *image of God*. And so directed, as that he should not have swerved from the *will of his creator*: 2. He had assurance so long as he walked in obedience thereunto of *certain eternity*, never to have tasted of *Death, Corruption, or Mutability*.

*For he that keepeth the Law shall live thereby.*

Secondly, in Mans corrupt and decayed estate, the law served to restrain the evill, (i. e. the *written Law*) and therefore the Apostle saith, that the *Law* is not given to a *righteous man*, but to a *lawless and disobedient*, 1 Tim. 1. 9. as also to discover unto them their sins; and hence the same Apostle saith, *without the law sin is dead*, Rom. 7. 8. i. e. *sin* was not known to be *sin*, for saith he, *I had not known Lust, except the Law* (i. e. the *written Law*) *had said*, *Thou shalt not commit*, vers. 7.

The Quakers opinion confuted.

Here then that *Soul-destroying* notion of *Quikisme* is confuted; which allureth men that are in this corrupt and decayed condition of nature (viz. *evill and unregenerate men*, to look to the light of nature within them, for their guidance and direction, and not to the *revealed will of God*, in his word, or at least rather; notwithstanding the Apostle doth positively declare all such light to be absolute darknesse, even darknesse in the *Abstract*: As in *Eph. 5. 8.* where he telleth the Church at *Ephesus*, that they had been sometimes *darknesse*, and that at such time they walked according as other *Gentiles* walked, in the *vanity of their minds*, according to the *course of this world*, according to the *Prince of the power of the Aire*, the *spirit*



Spirit that worketh in the children of *disobedience*, &c. as also that they were by *Nature*, i.e. since the fall; for it cannot be meant of *Nature* in *Adam* before his fall, for it was then good, and so good, as that it is termed the *image of God*, (as afore mention'd) the children of *wrath*, even as others. Now I would gladly know, what *light of Nature* these *Ephesians* had, when they were even *Darknesse it self*, &c. and when they were *without Christ*, and "strangers from the Covenant of promise without hope, and "without God in the world.

If the *Quakers* reply that *Christ* is that *Light*, which lighteneth every man that cometh into the world.

I answer and demand of them, how he had *inlightened these Gentiles*, which the *Apostle* compared the *Ephesians* unto (as afore-said) Again, if *Christ* hath inlightened every man that cometh into the world, *in their sense*, then the *Apostle Paul* was a *vain-glorious person*, who termeth himself a *spirituall father* to the *Corinthians*, 1 Cor. 4. 15. and that he had begotten them through the *Gospel*; for if the *Light of the Gospel* had been *naturally* in them, how could *Paul* be said to be *Gods instrument* of conveying that *Gospel-Light* unto them. Again, if so, wherefore do these persons make use of *Prayer* and *preaching*, if it be not *advantageous* to illuminate their *Auditors*, and if they be illuminated thereby, then those so illuminated, cannot attribute the *Light*, they so receive from others, to themselves; and say that they had not received the same *instrumentally* from their brother *Quakers*: It will therefore *unavoidably follow*, that the *Quakers practice* doth *destroy* and *confound* their *accursed Principle*, of holding forth that *dark Lanthorn* of the *depraved light of Nature* to light men that are *meerly Naturall* into the *ways of truth and righteousness*.

When one came to enquire of our blessed Saviour what he *Jesus* should do to obtain eternall life, he did not (as these *Quakers*) *Christ was* send him to the *Light* within him, but asketh him saying, what *no Quaker.* is written in the *Law*, how readest thou? Luke, 10. 26, &c.

Again, speaking to the *Sadduces*, who say there is *no Resurrection* (and so full Cousin Germans to these *Quakers*) saith, that they erred in not knowing the *Scriptures*, Mat. 2. 29. Mark 12. 24. clearly implying that the *Contempt of the Sacred Scriptures* is the *Originall of Error*, as hath been too evidently made manifest by the *Ranters*, who since they have despised the *Scriptures*, have run themselves into the very height of wickednesse. The Apo-  
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ture more  
holy in  
Pauls  
esteem.  
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lent use of  
holy Scrip-  
ture.

file Paul in such cases doth therefore exhort Timothy to beware of evil men and Seducers, and to continue in the things that he had read, and had been assured of; knowing of whom he had learned them, commanding him in that of a Child, he had known the Holy Scripture, which was able to make him wise unto salvation, through the faith which is in Christ Jesus, affirming that all Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousnesse, that the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. 3. 13, 14, 15, 16, 17.

Thirdly, in mans regenerate condition, the Law or Scripture, (the gospel being onely the Spirit of the Law) is a perfect Rule of righteousness, witnesse the Prophet David, who speaking of the Law of God, saith it was *A Lamborn to his feet, and a light unto his paths*, Psal. 119. 105. and Psal. 19. 7. he saith, "the Law of God is perfect, converting the soul, the testimony of the Lord is pure, and enlightneth the eyes, &c. more to be desired than gold, yea, than much fine gold, sweeter also than honey, or the honey comb; moreover saith he, 'by them is thy servant taught, and in keeping of them there is great reward. Again, Psal. 119. 24. Thy Testimonies also are my delight and my Counsellours, by all which it is clear that godly David did not run to a Notion within him to be his counsellour, but to the Law and to the Testimony, knowing that whoso walketh not according to that Rule, it is because they have no light in them. Isa. 8. 20.

A lesson for  
the Ranters  
and Qua-  
kers.

Again, how it is the Lord threatneth his people, for that they had forsaken his Law, which he had set before them, and did not obey his voice, neither walked therein, but walked after the imagination of their own hearts Jer. 9. 13, 14, 15.

Our blessed Saviour also telleth his Apostles, saying, By this ye shall know ye are my Disciples, if ye observe whatsoever I Command you: he doth not send them to the Dictates of their own phantasies, but what he had commanded them.

The Apostle Paul also affirmeth, that whatsoever things were written aforetime, were written for our Instruction, that we through patience and comfort of the Scripture might have Hope, Rom. 15. 4.

These Com-  
mandments  
were not  
Notions.

The Apostle Peter also exhorteth the people of God 'to be mindfull of the words which were spoken before, by the Holy Prophets, and of the Commandements of them the Apostles of the Lord Jesus, 2 Pet. 3. 2. as also that no Prophecie of Scripture is

of



of any private interpretation, and that Prophecie came not in old time by the will of man, but that Holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1. 20, 21. We are not then to imitate these Quakers, to leave a certainty for an uncertainty, the written word for a whimsie in the brain, making their phancies their Scripture and rule to walk by, no saith the Apostle speaking of the Holy Scripture, "as many as walk by this rule, peace shall be upon them, &c. what will befall such then as walk not according to this Rule, but tribulation and wrath, &c

Secondly, in mans regenerate condition, the written Law teacheth the true knowledge of God, and how it was that the Apostle Paul commanded the Bereans, because they tryed his Doctrine by the Touchstone of the Scriptures, Acts 17. 11. Those of Berea were more noble than those of Thessalonica, &c.

Thirdly, it assureth a man that walkech therein of his Election, and how our blessed Saviour saith, If ye know these things, happy are ye if ye do them, John 13. 17. as also the Apostle Peter, "If ye do these things, ye shall never fall, 2 Pet. 1. 10.

Fourthly, it sheweth what benefit we have received by Christ, i.e. the renewing of that image wherein man was first created, (the Scriptures being a Lanthorn and a Light to that purpose, as David hath acknowledged) Col. 3. 10. 'Having put on the new man which is created in knowledge, after the image of him that created him.

In the state of Reformation of all things, the Law shall have that use which it had before mans fall, to shew the conformity of mankind in their holy obedience, with the blessed will of their Glorious Creatour, Lord and Master Jesus Christ, blessed for ever, Amen.

*Of the Judiciall Law.*

The Judiciall Law floweth from the Morall Law, which is the Fountain and Foundation thereof; and as the Morall Law is fixed in the Heart and Conscience of every man by nature, Rom. 2. 14, 15. so the Judicialls appertaining thereunto, flow from the same Fountain, and therefore seeing no Common-wealth can stand without a Civil and Judiciall Constitution; the Lord therefore having provided the Law that binds in Conscience, so here he sets forth the penall lawes, whereby the obstinacy of men may be restrained; for if men were left to themselves, there would be few that would not rather live as they list, as the Ranters, &c.



why the  
Judicial  
Law was  
given.

1. Therefore because it might so fall out, that *all* would not be obedient to the *Moral Precept*, it was necessary that the alone *Law-giver*, (Rom. 4. 12.) ' who is onely able to save and to destroy, to prescribe what Punishment every transgressor of the Law should be liable unto.

*Of the word Judgement.*

As touching the word *Judgement* in the Singular, it doth not signifie as *Judgements* in the Plurall; for *Judgement* in the Singular doth for the most part signifie condemnation, but in the plurall it signifies as well the revenge and punishment of the guilty, as the defence of the innocent.

2. The word *Judgement* is taken three wayes, as first it signifies the Act of Judgement and understanding, which determineth what is meet and convenient to be done; and so it is the fountain and beginning, whence good Lawes do proceed.

Reason.

For the Law is made good out of Judgement.

So that the *Judiciall Law* is in effect as if the Lord had said unto *Moses*, whereas I have already given the people *Generall Rules* of serving me, as also how to demean themselves one towards another, now upon a full and deliberate consultation and *Judgement* given I shall deliver their particular demeanour touching the same; as also the punishment that shall be inflicted upon the violatours thereof, whether towards me, or towards one another.

2. The word *Jndgement* is taken for the *Administration of Justice*, which is the executive part of the Law.

3. It is taken for the Law it self, according to which *Judgement* is given.

*The Iudiciall Law of three sorts.*

1. They either were such as were annexed to the *Moral Law*, as the statutes and Judgements touching the *Contemners* of the *Moral Law* in *Generall* or in *particular*, as in *Blasphemy*, *Idolatry*, *Murther*, *Adultery*, &c.

2. Or such as were *appendent* to the *Ceremoniall Law*, as the *Statutes* and *Judgements* touching any dead thing, or that were prohibited and the like.

3. Or such as appertained to the particular *Policie* and *State* of the *Jews Common-wealth*, as concerning the year of *Jubile*, raising up seed to the brother departed without issue, by marrying his wife, &c.

The two last of these are abolished, one with the *Ceremonies* on which they attended, the other as being onely peculiar to that



that Government, is now decayed and determined with it.

The Great Controversie now to debate, is whether the first of these, i.e. the Statutes and Judgements annexed to the Moral Law be as Binding to all Nations, as the Moral Law it self.

In reference to which, I take the Affirmative part, and say,  
That the Judicial Laws, annexed to the Moral Law, is as Binding as the Law, and ought to be put in practise by the Magistrates of ALL the NATIONS in the whole world.

*This great Argument controverted.*

It is acknowledged that the Moral Law, is obligatory, universal, and eternal; for that it is agreeable to the Law of nature commanded by God to Moses, revived and ratified by Jesus Christ in the Gospel: and therefore may really and truly be termed the Law of Christ, and the Royall Law of *Jehovah*, binding ALL NATIONS. *The Adversaries confession.*

But as for the judicall Law, it ended with the Jews Commonwealth, for which it was intended; and therefore untill it can be shewn, when and where it was renewed and imposed upon all Nations Mounseir Needham the Court Parasite and Pensioner, that scoffing *Ishmaelite* and blasphemous *Rabsbakab* of the times saith he will not believe it. *Their Objection.*

I am glad this Court Sycophant and Temporising Parasite hath so much grace as to acknowledge what he hath in reference to the Royal Law of *Jehovah*, i. e. the Moral Law, and as touching the other, I answer and say. *Resp.*

*That the Judicial Law annexed to the Moral Law, is no more ended or determined than the Moral Law it self. Neither can be, And that for these following Reasons, i.e.*

1. For they are as I have said, conclusions and rules of justice, grounded upon the Morall Law, or Royal Law; and were not appointed to prefigure any thing, but meerly grounded upon the law of Equity and Justice; and therefore can nor ought to be laid aside any more than those precepts of equity and justice, to which they are so inseparably annexed, as that the one cannot suffer detriment without the other, and consequently neither the law, statute, or judgment, but by an open and apparent contempt of *Jehovah* the Lord Christ, the God of equity and justice, who hath established and ratified them to be his laws to such purpose, and so not judaically, or peculiar onely to the Jews, but to all that are under the verge of the Moral Law. *Reason 1.*



2. For that the *breach* of the *Moral Precept*, (or Law is the *same* before the *alone Law-giver*) in *one part of the world*, as in *another*, as to *kill a man wilfully*, or by *Accident*, is now the *same sin* before the eyes of God in *England*, as it was then in *Canaan*, and consequently of any other transgression of the *Moral Precept*; and therefore in such cases, the great and *singular Law-giver* hath declared that *one Law* should be for the *stranger*, (*i.e.* the *Gentile*) as for the *home born*, (or *Jews themselves*) *Exod. 12.49. Lev. 24.22.*

And therefore unlesse this *Changeling*, will undertake to prove *Iehovah the Lord Christ*, such an one as *himself*, as to prefix *one punishment* in *Canaan* for the violation of a *Moral Precept*, (whether *General* or *particular*) and *another sort of punishment* for the *same Transgression* in *another Country*, as in *England*, &c. (which blasphemous Assertion he is as like to maintain as any I know, for a *Stipends sake*) he cannot avoid, but must per Force subscribe, that the said statutes and Judgements, are of as large an extent, as the *Moral Law* it self acknowledged by him, *i.e.* *Obligatory, Universal and Eternal*, and *Binding all Nations*.

Object. 2. All Nations have a latitude left them of making such Civil Laws as they shall think convenient, for the better Government of themselves, according to Prudence and Discretion, provided they be not contrary to that Royal Law.

Respon. Prag. I here challenge thee, and all thy Masters, which in Court, City, or Country, Universities or Innes of Court, by what names or titles so ever, dignified or distinguished, to shew me one Text of Scripture that granteth any such latitude to Magistrates, by the *alone Law-giver*, as they are (or ought to be) his *Ministers* or *servants*, to put his *Laws in execution*, but contrary-wise such Actions are so *abominable* in the eyes of *Iehovah the Lord Christ*, as that he hath denoted a curse against those that do take upon them, either to *adde* or *detract*, that either *swerve* to the right hand or the left, from those *Laws, Statutes and Judgements* prescribed by him: for proof hereof see *Deut. 27.26. Gal. 3. 10.* No Monsieur, Prag. those that are *Dispensers* of *Iehovahs laws*, must not make *Laws* for him, whether in reference to *Statute* or *Judgement*, he is as able to prescribe his *punishment*, as his *Law*, without their help or assistance.

And therefore it was that our blessed Saviour so much inveighed against the Scribes, Pharises, hypocrites, of his time of abode here on earth, (like unto *Needhams* forementioned Masters) for



for that they had not onely transgressed the *Commandements of God*, by their *vain Traditions*, (or *Expositions*) but he had even made them thereby of none effect, *Mat. 13. 3, 4, 5 &c.*

So that I affirm that *Clause* in *Needhams Objection*, (*i.e.*) For the better Government, &c. to be absolute blasphemy, for that by so saying in plain terms, that his (aforesaid Masters, are Wiler than the Great God of Heaven and Earth, in reference to the composing of all Government for the sonnes of men; and therefore according to the Statute and Judgement appropriated by Iehovah in such Cases he ought to be put to death, *vid. Lev. 24. 11. 15. 23.* as also for his scurrilous expressions against Moses and the Laws, given by God unto him to communicate to the people; for he that despised *Mose's Law*, was to dye without mercy, under the testimony of two or three witnesses, which Judgement will doubtlesse fall upon the heads of *Needham, &c.*

In so saying, he clearly giveth the Apostle Paul the lye, who asserteth, That the foolishnesse of God is wiser than the wisdom of men, *1. Cor. 1. 25.* The meanest of the Divine Orders, being far beyond the wisest of his or his Masters vain imaginations: so that by such their deceived foolish hearts, they onely contract to themselves that *Heathenish Character*, *i.e.* by professing themselves \* wise, to be Down-right Foolish; for in such Cases the Apostle doth positively affirm, that the wisdom of the world, (*viz.* Athenian like Wisdom) is foolishnesse to God; for it is written, I will destroy the wisdom of the wise (whether in Civil or spirituall matters) I will bring to nought the Counsels of the prudent. Where is the wise? where is the Scribe? where is the disputer (or *Needhams*) of this world? hath not God made Foolish the Wisdom (or politick carnal wisdom) of this World? and therefore he concludeth, that not many after the flesh, not many mighty, not many noble, are called by God to be made Instruments in his work or service (whether in Civils or Spiritualls) but contrary-wise hath made choice of that which is Foolish in the esteem of *Needham* and his Masters (whether in reference to persons or things) to confound that which they esteem wisdom, that no flesh might glory in his presence, *vide Rev. 27, 28, 29.*

1. I doe therefore hereby affirm, that God that gave life and bs unto men, &c. hath onely power to dispose of them, and none else; *lim* that he that taketh away either the life or limb of any man, o- and wise than God himself hath appointed, or given direction ther he holy Scriptures of the Old and New Testament) either by  
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generat



general rule, or particular precept, is a Murtherer and a Tyrant.

2. I do also hereby affirm, that whosoever doth not take away life or limb, in such cases as the alone law-giver hath appointed is an unjust Judge. And that he will be punished by Jehovah the Lord Christ for so doing:

Reason, For he hath said Yee shall do no unrighteousnes in judgment, thou shalt not respect the person of the poore, nor honour the person of the mighty, Levit. 19. 15.

But in Righteousnesse shalt thou judge thy Neighbour.

(A text that ere long may be urged against those that have urged it against others, *vid. Abridg. Remonst. Albans* pag. 10. with severall other scriptures to such purpose.) And hence it was, that Moses charged the Judges of Israel, saying, Heare the cause between your brethren and judge Righteously, between every man and his brother, and the stranger that is with him; and yee shall not respect persons in Judgment, but yee shall heare the small as well as the great, you shall not be afraid of the face of man, Deut. 1. 15, 16, 17.

Reason, For the judgment is Gods.

3. That in all other cases, the Magistrate being the Minister or servant of God (or at least ought so to be) Rom. 13. 4. ought to execute justice, as the alone Law-giver their Lord and Master hath prescribed, which they cannot do otherwise than by putting his laws in execution, according to those statutes and judgments established by God himself (and not according to their own lusts and humours, as our present Magistrates do at this day, punishing severall things by death, which the alone Law-giver hath appointed other punishments; and severall things with other punishments, for which the alone Law-giver hath appointed death.

Reason. For it is required in a disposer, that he should be found faithfull, 1 Cor. 4. 2.

But Gods will otherwise appeareth not, then in his word or law. Therefore who so doth not accordingly, doth not perform the will of the alone Law-giver, in his word or Law, and consequently of the number of those Magistrates mentioned by Solomon in his book titled *Wisdomes*, cap. 6. 1. to whom he saith, by way of rebuke and admonition, Heare therefore O yee Kings and understand, learn ye that be Judges of the ends of the earth; give ear you that rule the people, and glory in the multitude of Nations, for power is given you of the Lord, and sovereignty from the highest, (i. e. the Constitution of Authority or Magistracy, Rom. 13. 3, 4. and that according to the



the Armies own construction of that place, in their *Abridgment* of the *Remonstrant Albans*, wherein pag. 6. they say, that Paul speaks in that place of Authority, &c. Magistracy in its constitution, not of a Person abusively exercising it to be Gods instrument of Good to every one, and an encourager of good in every man, and an envying to evill) who will try your work (or pollicy) and search out your Counsel: then Counsellours look to your selves, you had need then to treble your guards about you.

Because being Ministers of his Kingdom: (the Kingdome will be then found to be the Lords, and not theirs, who are now Usurpers both over it, and the Lords Government, which he hath appointed for it) ye have not judged right, (wherein have they not judged right,) nor kept the Law? What will become of those Magistrates then that have neither kept the Law, i.e. that have not judged according to the Law of the alone Law giver; neither have judged according to their own Laws, surely the following judgment will fall with a Witnesse upon such Magistrates.) Nor walked after the Counsel of God (no nor of good men neither, but of a company of fawning Parrasites, the Frogs, Locusts, Caterpillars, and Cankerworms of Nations) horribly and speedily will he come upon you: For a sharp judgment shall be to them that are in high places, for mercy will pardon the meanest (such as may not properly be termed the makers and judges of Heathenish Laws, i. e. the petty-foggers of the Laws and governments of man, i. e. such as are not Commissionated to such purpose) but mighty men shall be mightily tormented.

For he that is Lord Oneral shall fear no mans person (How?) not the person of O. P. &c. Neither shall he stand in aw of any mans greatnesse (but sure he dare not meddle with his Highnesse, that is, a degree above greatnesse) for he hath made the small and great, and earth for all a like, (how, for all alike? thats a strange saying indeed, surely, the Lord will be a leveller with a witnesse)

But a sore tryall shall come upon the mighty: Let her alone untill that day, The Fox fares best when he is threatned most. These are but Bug-bear-expressions to frighten children, valiant Heroes fears them not, *me vivo fiat*, saith Nero and his Comrades, let this day of judgment come in their time, so much do they fear it; tush, they are onely mock-beggars, and scar-crows, they see by reason and ex-



perience that all things continue as they were from the beginning of the Creation, let a company of dreaming Prophets say what they will, doth God take notice of idolatry or Tyranny, as the simple vulgar term it? *Tush*, he seeth no such thing, there is no such knowledge in the most high, and if he do know, yet doubtles he hideth away his face, and will not see it; For surely otherwise he would not have suffered it so long to have been practiced as he hath done; away therefore with all such Fancies, and let us look after our present work to suppress such *sawcy insolent fellows*, that dares to cite such *Treasonable Texts*, to the end they may affright us. What! doth not our *Prognosticatours* tell us, that our Government is permanent, and will not admit of alteration for many hundreds of years? what then ought we to give heed to such bablers.

Unto you *O Kings* (saith Solomon) do I speak, that Ye may learn wisdom, and not fall away. (How now Solomon, do you give us this Counsel, surely this book was made when you were in your *doling condition*, when you began to have one leg in the grave, it was not so with you when your Government lashed your brethren, as with whips, when your provision for one day, was thirty measures of fine floure, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pasture, besides Harts, and Robucks, and Fallow-deere, and fatted fowl, when you had forty thousand stalls of horses for your Chariots, and twelve thousand horsemen; when you had seven hundred wives, and three hundred concubines: No, this was when you began to surfeit of your pleasures, and therefore to cry all is vanity and vexation of spirit, well, when we have taken our fill of pleasure as you did, we shall peradventure take your advise, in the mean time give us leave to satisfy the lusts of our own hearts, and if not, know, we will take leave, and so farewell Solomon.

Seeing that which is not of of faith or firm perswasion is sin, Rom. 14. 23. and faith must be grounded upon the Word, as being wrought by the Word, Rom. 10. 16, 17, 18. The Magistrate cannot justify his Acts of Justice in the sight of God, unlesse he can warrant the same from the word of God: and what word is there for taking away the life of a man for simple theft, &c. with several other things now acted by the present Magistrates of this Nation, as I shall undertake to prove, if ever providence call me thereunto.



5. In as much as God hath created man in his own Image, Gen. 1. 26. &c. which Image is in Mans Soul, animating his body: This Image I say, ought not to be defaced and dissolved, but by warrant and direction from the word of God, and consequently in all other Cases, where the Great Law-giver hath as well prescribed the Punishment, as the Offence, i.e. the judgement or punishment, as the Precept or Statute, and that who so doth not so, is a Rebelle and Traitor to the alone Law-giver, whose servant he ought to be in all faithfulness, and not an Usurper of his Masters Authority or Magistratorship, as our present Magistrates are at this day.

Mordecai and Daniel, having place of Government under the Object. Babylonish and Persian Kings, did no doubt administer Justice according to the Laws and Customs of that Country.

Therefore the Laws of the Heathens were assented unto by godly persons.

The Case is now far different, for those Emperours or Kings were *Resp.* Heathen, but the present Magistrates of this Nation, are at least in pretence Christians, and therefore for them (above all other) to act by and according to those Heathenish Laws and Customs doth render them to be Worse than the very Heathen.

For the Heathens did make and act by such Laws, meerly out of Reason. blind ignorance, Acts 17. 30. and therefore God is said to wink thereat, but since hath commanded All Men every \* where to repent of such their wickednesse, because he hath Appointed a day *\* None then can plead.* in which he will Judge the World in Righteousnesse, which can be *excuse.* done by no other, than his own Holy, Iust, perfect and Righteous Laws, by the Man whom he hath ordained, &c.) but the present Magistrates of this Nation, or Supreme power, which I take (with Mr. Feak) to reside in the Army or Chief Officers thereof, they do it Presumptuously, witnesse their Declarations, Remonstrances, &c. in which they have Notoriously proclaimed to All the World, that they have fought to set up the Lord Iesus Christ to be King or Legislator in this Common-wealth, as also vowed obedience unto him upon his Own Terms, and that they would admit Him Onely to the exercise of his Royall Authority, and in order thereunto have affirmed, that the Law that was put into the hands of \* Iosaphat *\* which was no other than the statutes and judgments depending upon the Moral Law Deut. 17, 18, 19.* at his Coronation, to be a Law from heaven, as also a Rule for all Rulers, and that whosoever is not under those Laws, owns not his



his *Subjection* to God. So that what the Apostle saith of the *Heathen*, Rom. 1. 21. i.e. (That when they knew God, they did not worship him as God, but became vain in their imaginations, their foolish hearts being darkened, and so professing themselves wise became fools, and thereby left themselves without excuse) I may fitly apply to the late actions of these *Army men*, yea, and that in a *Greater measure*, in reference to the Law of God;

\* *Reason.* \* For in this particular *Iehovah* hath not afforded *many of the Heathen* that privilege, as to have either the *Letter* or *true sence* of the *Law*, Rom. 2. 14. But these persons have both the *Letter* and *true sence* of the *Law*, and yet wilfully refuse to put them in practice, and consequently receive this great grace and favour of God in vain, chusing rather with *Turks* and *Infidels*, to be a *Law* unto themselves.

And what is this lesse in a *Civil Sence*, than the *Quakers* and *Ranters* Tenent in a *Spiritual Sence*, the one thinking they have No need of the *Tonchstone rule*, or *Standard* of the *Scriptures* of the *New Testament*, to guide them in their *Spiritual condition*, or *Inward Man*, living mecrely upon the *dictates*, *figments* or *Notions* of the *wild Fancies* of their *frisking brain*. The other that they have likewise, *Reason* and *light of nature* enough within them to govern themselves and their *Vassals* in reference to the *outward man*, and therefore like the other, will not make use of the *Old Testament*, for that purpose, but esteem them as things *base* and *despicable* for such wise and *Profound Persons*, as *Mr. Needham* and his *Masters*, the now great *Courtiers* are.

\* And have filled up the measure of the wrath of their predecessors in iniquity, and consequently ripe for judgement, which sleepeth not. And thus betwixt them do they compleat that *Body of Iniquity* and \* *Transgressions*, and therefore with the *Heathen* may properly be said to be without *Law*, and without *God* in the *World*, and consequently at the very *threshold* of entering into that unpardonable sin against the *Holy Ghost*, which is defined to be a resisting of the *known truth*, which can be no other than the *Holy Scriptures* of the *Old and New Testament*, not of *infirmity*, or for fear or favour, but of more *Malice* and *Hatred* against the *written Word*, i.e. the *LAW* and the *Gospel* (the one trampled under foot by the *Ranters* and *Quakers*, and the other despised and condemned by *Needham* and his *Masters*, witnesse his *scurrilous pamphlet*, titled the *Observer*) notwithstanding they are the very *dictates* of the *Spirit of God* to *Moses*, the *Prophets* and *Apostles*, as I have proved.

And



And therefore ought to be of as much value and esteem among the people of God, as if the same words were now inspired into them by the same Spirit: so that by having the benefit of the Holy Scriptures, it is as much as if we had Moses and all the Prophets, with Jesus Christ and his Apostles now Extant with us, with all the Miracles which were wrought by them for the Confirmation thereof, John 20. 31. and consequently do thereby enjoy God, Christ and the blessed spirits breathings, as if the same were now breathed upon us, in reference to our guidance and direction in the duties required of us by God, either as to himself or our Neighbour, so that where it is prophesied, that in the latter dayes, we shall be all taught of God, I affirm, it is meant of no other teaching, than that of the Old and New Testament. which shall then be the Onely Rule and Square of our Actions, whether in reference to things spirituell or Civil; for it cannot be other than Blasphemy to assert, that the blessed spirit should teach Contradictions, to teach one Rule in Scripture, and another Rule in Notion, and if so, then all Notions whatsoever these Ranters, Quakers, &c. pretend unto, which are not as agreeable with the Letter of the Scriptures, as a pair of Indentures agreeth with one another, and even as face answereth face in a glasse, I say, and do testifie that they are of their Father the Devil.

And therefore the words of the Apost'e, may fitly be applyed to these men, Heb. 4. where speaking of such as were once enlightened, and have tasted of the good word of God, and the power of the world to come, saith, that it is impossible for such if they shall fall away, to be renewed again by Repentance, seeing they have crucified to themselves the Son of God, and have put him to an open shame, as also those words in Cap. 10. 26, 27, &c. where he saith, If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearfull looking for of Iudgement and fiery Indignation which shall devour the Adversaries. Again, if he that despised Moses Law died without mercy under two or three witnesses, of how much greater punishment shall he be thought worthy, who hath troden under foot the Son of God, and hath done despite to the spirit of grace, such as now term the same spirit, the spirit of the Devil, which they have all along hitherto (during the time of their Straits and Low Condition) owned for the Spirit of God; and the sole guider and director of their Actions, \* much like the Apostate Sons of God in the old world, &c.

\* Simile.  
Vid. Epist.  
Jud. v. 10,  
11, 12, 13,



who having once declared their holy profession, through the lusts of the flesh, the lust of the eyes, and the pride of life, became the most desperate wretches that were in that world, running themselves head-long (like a horse into the battel) into all manner of Excesse and Riot, neither fearing God nor man, which abominable wickednesse was the occasion of the destruction of that world. And our Lord Jesus hath foretold, that as it was in the dayes of Noah, so shall it be at the coming of the Son of man.

Implying that a great Apostacy shall happen at that time among the Professours of the truth, which this day is too evidently fulfilled both in the Eyes and Ears of all that truly fear God, and keep his Commandements, to do them, but to the thing in question.

\* Gal. 6. 10  
As we have  
opportunity  
let us do  
good.

2. If Mordecai and Daniel might have had their will, they would doubtlesse have promoted the Royall Laws of their Jebovah, with the Statutes and Judgements annexed thereunto, as clearly appeareth by the practice of good Nehemiah, Cap. 8. 1, 2. who no sooner had the \* Opportunity put into his hand of magnifying the Law of God, and making it Honorable, but forthwith put it in practice, which sad experience teacheth, our Army-Men have not, albeit, all their opportunities, vows and protestations to that purpose, as before expressed, whereas it is the mind of God, that if a man vow or swear an oath to bind his soul with a bond that he break not his word, but do according to all that proceedeth out of his mouth, Numb. 30. 2. Again Deut. 23. 21. When thou shalt vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God shall surely require it of thee, and it will be sin to thee: again Ecclesiast. 5. 4, 5, 6. "When thou  
"vowest a vow unto God, defer not to pay it, for he hath  
"no pleasure in Fools. Pay that which thou hast vowed, better  
"it is thou shouldest not vow, than that thou shouldest vow and  
"not pay. Suffer not thy mouth to cause thy flesh to sin, nei-  
"ther say thou before the angel that it was an error; wherefore  
"should God be angry at thy voyce, and destroy the work of thy  
"hand, All that your Swords have gotten you. Godly David telleth  
God, that "he will pay the vows which he made to him when  
"he was in trouble, but it seems our Army-men, are content with  
Nebuchadnezzar to proclaim the God of Daniel to be worshipped  
in their Dominions, provided he will be content to have it done  
after the Babylonish fashion. Otherwise they have no more to say un-  
to him.

Again



Again, it is worthy our observation, what notable Jugglers Instance. the Kings or Tyrants of the earth have ever been with God, as for instance in Dan. 2. 47. we find Nebuchadnezzar (having lately received a favour from Daniels God, in reference to the knowledge of his dream, openly declaring, that of a truth Daniels God was a God of Gods and a Lord of Kings, and a revealer of Secrets, and yet notwithstanding all this, in the third verse following, we find the same Nebuchadnezzar erecting an Image of Gold, and compelling the worshippers of Daniels God, to fall down and worship it. An Act not much unsuitable to the present actions of our Army-men, who having formerly proclaimed Jesus Christ, as aforesaid, *Comparison.* (by way of thankfulness for their wonderful preservations from so many eminent dangers, and to exalt and magnifie him onely, and that by his own Way, or Rule of Worship, in and by his own Laws, and Ordinances, contained in the holy Scriptures, that they would suppress whatsoever was contrary thereunto, both in Church and State) but the Nine Dayes Wonder being over, forthwith cast all their Ingagements behind their backs, and instead of performing thereof, turn direct Antipodians, or Retrogradians, by setting up an image of some things that had been destroying, and not onely so, but also commanding obedience thereunto, witnesse the late Government they have erected.

3. Albeit Mordecai and Daniel did act according to the Laws and Customs of that Country, during their captivity in that place, that doth not in the least argue or conclude that the Laws of the Babylonians and Persians should now be promoted among us.

For what should we do with their Laws, without their Idols, *Reason.* for their Laws were their Religion, by which they worship Flesh, God or King, or Tyrant, at whose Lust and Pleasure, the lives of men were sacrificed to appease his wrath, or their graven and molten gods, with the Rites and Ceremonies appertaining thereunto.

Therefore in as much as we do at least pretend, that we do not worship their gods, what use have we of their Laws or Religion? whether in reference to their idolatries, or Tyrannicall worship required by them?

So that the necessary Consequent of what hath been said will be, that so many of this Nation, as own that God, which made his own Law in Mount Sina, by which he will be worshipped, as also



also how his Subjects shall demean themselves one towards another and which was established and ratified by his sonne, and our Saviour (in Mount Olivet) and also by his Apostles, (as hath been proved) That they henceforth indeavour the promotion of those Holy, Just, and perfect Laws, with all their might and power, and contrary-wise to suppress all such persons and things that are opposite thereunto, whether in Church or State.

*Object.*

Our Saviour commandeth us to give tribute to Cesar, and the Apostle enjoined obedience to the higher powers, which doth bear the Sword, and that for conscience sake, *Rom. 13.* all which giveth Approbation to the Laws of Nations.

*Resp.*

The people of God, were then (as I have said) under the power of Heathen Magistrates; and therefore to the end they might procure unto themselves a great and peaceable life in all godlinesse, and honesty, *1 Tim. 2. 2.* Our Lord Jesus and his Apostles, admonished them in such cases, not to oppose or resist them, and indeed who would not feed a hungry and greedy Lion, rather than to be torn in pieces, and devoured by him. But all this doth not in the least prove, that the Laws of Cesar, or the Image thereof, are better than the Laws of God, or that the people of God, having now under God freed themselves from the Dominion of Cesar, should now by force be brought back again to worship and adore the image and Superscription of Cesar, under a Cesarian Habit, that they should submit to the Laws, Customs and Traditions of those false gods they have Conquered, and Neglect the Laws, Statutes and Judgements of that God by whose might and power they have conquered these false gods, and their worshippers; for if so, what is it other than to imitate those disobedient Israelites (who joyned in league with the Canaanites, whom the Lord signed for destruction) and with them to worship Baalim, and the Groves, *Judges 3. 6, 7.*

Therefore such whom the Lord hath made instrumentall, either by word or sword, to extirpate the name and person of Cesar out of this nation, ought doubtles to persevere therein until they have as well extinguished and blotted out his Image and Superscription, in whomsoever, and whatsoever they see or find it to be fixed in, and that to All Ends and purposes;

For without all Controversie, the one is altogether as lawfull, if not More than was the other, yea doubtless, it is a far lesse re-

*ist-*



*sisting of Magistracy to destroy the Image and Supercription of Cesar, than it was to destroy His Name and Person, but the Army affirmed, it was no resisting of Magistracy to destroy the person and name of Cesar, therefore it will be no resisting of Magistracy in the other, to destroy the Image and Supercription, in whomsoever, and whatsoever they find it.*

For in such Cases the Army hath concluded it as a *Maxime*, that it is no resisting\* to *side with just Principles*, i.e. in such Cases, whereupon the life and death of True Religion, whether in reference to God or our neighbour doth depend) and that in such Cases, men are bound in duty and conscience both to God and their Neighbour, (where no effectuall help doth from elsewhere appear) not to be wanting in any thing, they can either do or say, to hold off impending Ruine from an Honest People and a good Cause, but that as in publick fires all ought to lift up their Voice and Hand, bringing what Ladders, Buckets, or what other assistance they can (*vid. Abridgement, Remon. Albanus p. 1.*) as did (say they) part of the people in Arms, or an ARMY interposing against the Standing Authority, for the life of good Jonathan, 1 Sam. 14. 45. 'And the People said unto Saul, shall Jonathan dye, who hath wrought this great salvation in Israel? God forbid, as the 'the Lord liveth, there shall not one hair of his head fall to the 'ground, for he hath wrought with God this day. So the People rescued Jonathan that he dyed not.

From which (with severall other Presidents in the said abridgement) it is clearly apparent, that an Honest and just cause, doth justifie the Means that may accomplish it, as also the instruments that acteth therein, what then is there wanting, but the sword of the Lord, and of Gedeon, to destroy all ungodlinesse, and unrighteousnesse of man from off the face of the earth, and to erect those holy, just and perfect Laws, Statutes and Ordinances of Iehovah the Lord Christ, instead thereof.

The Moral Law was ratified by Jesus Christ and his Apostles, but not the judiciall Law you plead for, yea, Jesus Christ doth in severall places, null some of the Statutes and Judgements, which were constituted, and appointed by Moses, as in Mat. 5. 38. where he saith, ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth, (as in Exod. 21. 22, 23, 24, 25. Lev. 24. 19, 20. Dent. 19. 20,) but I say unto you, that ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also.



Resp.

Our blessed Saviour doth here neither *abrogate* the *Statute* nor the *Judgement*, depending on that precept, *Thou shalt not kill*, but onely *freeth* the same from the *Traditions*, and *interpretations* of the *Scribes and Pharisees, Hypocrites* of those times, who took and gave liberty to foster and follow *private revenge*, and therefore in as much as *vengeance is Gods*, and in that he saith he will repay it by his instruments, i.e. by such *Magistrates* as shall put his *Laws* in execution). The Lord Jesus doth hereby rebuke them for taking on them to revenge their *particular and private injuries*, and so to arrogate to themselves that power that belonged to him, and consequently to his *Lawfull Deputies, the Civil Magistrate*, and not that he doth here in the least take off the *punishment* that God by Moses had appointed in such cases, i.e., *An eye for an eye, and a tooth for a tooth, &c.*

Reason.

For if so, then it would *unavoidably follow*, that every man that listeth may strike out the eyes and teeth of his Neighbour at pleasure, as also that the person so offended should be so far from seeking revenge on the offender, as that he is *engaged* by our Saviour to provoke the offender to do him more mischief, by turning unto him the other cheek to be smitten: and if this be not the meaning, then I would gladly know what course men should take in point of such injuries offered unto them. That may be collected from this expression of our Saviour afore mentioned.

If it be replied that complaint is to be made to the *Civil Magistrate*, to the end he may do *Justice* therein on the person offending.

Resp.

I demand by what Rule, for it is clearly evident to all that are rationally, that those words of our blessed Saviour, will bear no such construction, but quite contrary-wise, that the person so injured, should endeavour to provoke the offender to do him more mischief.

Again, put case that an *Appeal* is to be made to the *Civil Magistrate*, if that *Civil Magistrate*, to whom the Appeal is made, be an Administrator or Executioner of the *Laws* of the alone *Law-maker*, and giver, what other punishment ought he inflict, than that which he findeth prescribed in his *Masters Laws*, so that in such case *Magistrates* must either of necessity wholly omit any punishment for such like offences, or they must judge by the stand-  
ing



ing Rule prescribed in the Law of God, contained in the five books of Moses.

So then without all Controversie, where *Jehovah* hath as well prescribed the punishment as the offence, it ought not to be altered by any Magistrate whatsoever; and therefore for any Magistrate to assume the impudence to dissolve those things, that God hath so joyned together, by the dictates of their own phantasie or light of Nature within them, is no other than by professing themselves wise to become fools. Again, the Apostle *James* affirmeth, That there is but one Law-giver, who is able to save and to destroy: It is therefore an absolute usurpation of Gods Legislative power, to save or destroy by any other means or rule, than that great and onely Law-giver hath prescribed. Again, in point of common sence, to whom can it rather refer to give rules of direction, for what offence mans life shall be saved, or other punishments to be inflicted; and for what his life shall be taken away, then to that holy, just, and righteous Law-giver, who is the Author and giver of life, and at whose will and pleasure mans life and limbs ought to be taken away, and not otherwise.

And therefore I do hereby aver, that whosoever shall henceforth contaminate or despise the aforesaid statutes and judgments doth directly derogate from Gods Authority and subjection, who is the onely and sufficient Law-giver, as also from the sufficiency of his Laws, which is ten thousand times more perfect than any other constitution whatsoever, and will thereby bring upon themselves an unavoidable destruction.

And it is well worthy our observation, that whilst the present Army owned those judicials, I plead for, to be from heaven, and a rule for all Rulers; and that who so was not ever under them owned not his subjection to God. They urged no other rule of justice to try the late King by, as is clerly manifest in that paper titled the *Abridgment of the Remonst. Albans*, where they cite multitudes of presidents out of holy writ, to prove him guilty of death: but not one statute law of the Nation: No, they were then out of date with them: but now *tempora mutantur, &c.* And the world is run round again since that time.

Object. Jesus Christ and his Apostles never commanded the practice of the Judicial Laws you speak of, therefore not to be urged under the Gospel.



*Respon.* I have proved from Jesus Christ himself, that he came not to destroy the *morall precepts*, and consequently, not those *statutes and judgments* which are inseparably annexed thereunto, and have no dependance at all either upon the *Ceremonial Law*, or their *politick constitutions*, but are as I have said, *conclusions and rules of justice*, grounded meerly upon the *Loyall Law*; and therefore Jesus Christ, could not destroy the one without the other. But *Needham* himself hath confessed that Jesus Christ did *ratifie* the *Royal law*: Ergo, those *judiciall precepts* afore mentioned.

*Resp. 2.* That the Apostles of the Lord Jesus taught the use thereof, appeareth from *Pauls 1 Epist. to Tim. 1. v. 9, 10.* where he saith, the Law is made for *unholy and prophane persons*: For *murderers of fathers and murderers of mothers*, for *manslayers*, for *Whoremongers*, for them that *defile themselves with mankind*; for *men stealers*, for *lyers*, for *perjured persons*: and if there be any other thing that is contrary to *sound doctrine*, according to the glorious Gospel of the blessed God, &c. From which words it is clear, that the *Judiciall Law*, (I stand for) was to be in force under the Gospel.

*Reason,* For severall things here *numerated* by the Apostle, are not found in the Decalogue or Ten Commandements, or Royal Law, but are *deductions* there from, i. e. part of those *statutes*, which depend thereon as the *Five Books of Moses* will sufficiently testify: For the Royal Law, onely saith *Thou shalt not kill*.

It doth not particularise *killing of fathers or mothers, or manslayers, &c.* Again, it also saith in a general expression, *Thou shalt not Commit Adultery*.

It doth not particularise *Whoremongers*, or such as *defile themselves with mankind*.

Again, in point of *Theft*, it only saith in a general term, *Thou shalt not Steal*.

It doth not particularise *Man-stealers, &c.* and so in the rest: There can then be nothing more clear than that the Apostle doth here speak of the *Judicial Law*, annexed to the *Moral precept*, which he affirmeth to be good and lawfull to be practiced amongst Christians.

Therefore it may be *safely concluded*, that the *Judicial Law* annexed to the *Moral precepts*, is as well to be practiced by Christians.



stians under the Gospel, as before among the Jews, and that to all ends and purposes, which I collect from these words; if there be any other thing that is contrary to sound doctrine, i. e. *Loving God above all, and our neighbour as our self*; that also saith the Apostle, ought to be determined by those Statutes and Judgments.

1. Because God hath given no other rule to govern the world by; who are all under the Royal Law, as hath been proved, from Rom. 3.9.29. and consequently under the other, i. e. the Statutes and judgments.
2. In that Jesus Christ did not destroy the one more than the other.
3. In that the Apostle ratifieth the one as well as the other: As then it was Moses and Aron before Christ, so now Moses and Christ in the Gospel State (as Mr. Brain well observed.) God is said to judge the secrets of mens hearts (i. e. the inward man) by or according to the Gospel, Rom. 2.16. And the things done in the flesh (i. e. the actions of the outward man) by the Statutes and Judgments aforementioned, as hath been shewed, as also from 1 Tim. 5.17. where the Apostle saith, *The sins of some are open before hand, and go before to judgement*, i. e. before the Civill Magistrate: Others follow after, and so under the Judgment of Christ in the Church. And this is further illustrated, from Rom. 2.2. we are sure that the judgment of God, is according to truth, against them that commit such things, which things if you would know read cap. 1. and you will find them to be idolatry and false worship, as in making images of men, and birds and four footed beasts or creeping things, as also in vile affections as of men and women, changing their kinde, fornication, &c. all which appertaining to the judicall precepts. Again, 1 Cor. 5. the Apostle doth make a clear distinction betwixt them that are properly under the civil and spiritual government, i. e. the external and internal, of Moses and Christ, as in vers. 12, 13. where he saith, *What have I to do to judge them that are without; do not ye judge them that are within? But them that are without God judgeth*: as if he had said, Men are now to be judged in things civil, by the civil law of God, committed to the Magistrate, and that not only by the men of the world, but members of Churches also; for the Apostle doth not blame the Corinthians cap. 6. of that Epistle, for that they brought their civill controversies to be decided by the civill Magistrate.



*Reason 1.* But because those civil Magistrates did not judge by the law of God, and therefore could not give a just judgment.

*Reason 2.* As also in that they were such Judges, as were not rightly fixed or qualified, for such a purpose: the latter is evident by the title, which the Holy Ghost putteth upon them, *vers. 1. viz. unjust Judges*: the former is also evident, by the place of their abode *viz Corinth*, the Magistrates thereof being *unbelievers, v. 6. i.e. Heathen Judges*, judging by *Heathenish Laws*, as are all that now Govern as they did. And in things spiritual by the censures of the churches, as the afore mentioned expressions do clearly evidence. Again, our blessed Saviour himself, doth clearly manifest that judgement of external acts against the Law of Moses, was left to Moses, *Luke 12, 13, 14.* where the man coming to have the inheritance divided, Christ gave him this Answer: *Man, who made mee a judge and divider over you?*

Again, in the case of the woman taken in the Act of Adultery, *John 8. 3, 4, 5, 6.* Jesus Christ would neither accuse or condemn her, so that the woman was *dismissed, not absolved*; Shiloh being now come, the Scepter was now departed from Judah, and a Law-giver from between his feet, *Gen. 49. 10.* The Jews at this time being then under the dominion of the Romans, had not power to put any to death, by their Law, as clearly appeareth by comparing the 7 v. of *John 19.* with v. 31. of *cap. 18.* where the Jews tell Pilate, they have a law to punish blasphemers by death: And yet the case was then such with them, that they could not put any to death thereby.

And hence I conceive it was that the Scribes and Pharisees, Hypocrites brought the woman taken in the act of Adultery to our blessed Saviour, to entrap him, *i.e.* to see if he would take upon him to put their law in execution, and that if he had, then to have accused him for intermeddling upon the priviledge of Caesar, as is clear from *John 19. 12.* Where they tell Pilat, that if he let Jesus go he was not Caesars friend.

*Reason.* For (say they) who so maketh himself a King, (that is, that taketh upon him to put our Laws in execution) (without the approbation of Cesar) speaketh against Cesar, *Mat. 22. 15, 16, 17. &c.* All which temptations our Saviour then avoided, because the time was not yet come, that his Kingdome should be on the earth, he being before that time to become a sufferer, both in his own person



person, and in his Members, by that Roman power then in being, at the end whereof, i.e. at the expiration of the Little Horns Dominions Dan. 7. it shall arise out of the ruine thereof, and so by gradation spread it self over the face of the whole earth, as in v. 25, 26, and 27 of that chapter.

The Severity of Mose's Judicials, ought not to be practiced under the Gospel, as the continuall practice of the Church sheweth, as Paul willeth the incestuous person onely to be excommunicated, 1 Cor. 5. there was then no Law in force to put such to death. Object.

This concept was the first ground of the Manichean Heresie; for in making of difference in the proceedings of Justice under the Law, and under the Gospel against one and the same Transgression, they thereupon laid a foundation for the setting forth of two gods, the one severe, and the other mercifull, whereas the Lord Jesus doth rather aggravate than mitigate the punishments of the Judicial Laws, as in the explication of that Precept. Thou shalt not kill. Resp.

He to shew the latitude, or complement, or full extent of the mind of his Father therein, saith, that whosoever is angry with his brother without a cause, shall be in danger of Judgement, and whosoever shall say to his brother Racha, shall be in danger of the Councel: but whosoever shall say thou fool, shall be in danger of hell-fire: hence John saith, He that hateth his brother, is a murtherer in Gods esteem. Again v. 27. in his Exposition of that Precept, Thou shalt not commit adultery.

He saith, that Whosoever looketh after a woman to lust after her, hath committed adultery with her already in his heart. &c. And hence the Apostle Peter speaking of lascivious persons, saith, They have eyes full of adultery, 2 Pet. 2. 14. In which expressions, Christ sheweth that the Moral Precept extendeth as well to the inward as outward man, and that he will punish the transgressions of the one, as of the other, the one by the Civil magistrate, and the other by his Church, and not in the least mitigateth the punishments of the fruits of the flesh, i.e. Theft, Aultery, Fornication, Uncleannesse, Lasciviousnesse, Idolatry, Witchcraft, &c.

And as touching the incestuous person, I have laid down a sufficient Reason why the Church could not punish him with death, they having not the power to put the Laws of God in execution, as also in



in that their Civil Magistrate did not act by Gods Laws, but were unjust Judges: so that it may as well be argued and concluded from Pauls expression elsewhere, i.e. *Let him that stole steal no more, but rather let him labour with his hands, &c.* That Theft under the Gospel, is to be no other wayes punished by the Civil Magistrate, than by an admonition to *steal no more*; therefore those that affirm that the punishments of the Judicial Law is mitigated by Christ and his Apostles under the Gospel, would do well from the mouth of God, to shew in what it is mitigated, or to whom, and whether to all or to some sinnes onely, and why not all as well as some, and how it can be in some particulars, and not in all, or each of them, or how it can be under the Gospel, and not declared by Christ, and if by him, then how can he be said to establish the Law, and yet destroy all in part, and whether Idolatry, Blasphemy, Murther, Adultery, Theft, &c. be not the same in Gods esteem now, as formerly in England, as in Judea, and if so, then why not the same punishments here, as there, for the violation thereof; with much more that might be urged to this purpose.

Object.

If those Statutes and Judgements annexed to the Moral Law for the breach of the Moral Precept, were now to be instituted, it would overthrow all the constitutions of Government in Christendome, yea, in the whole world; and so bring all the Magistrates of the earth, into a Chaos of confusion and destruction with all their adherents, and that both in things Civil, and Ecclesiasticall.

Resp.

That is no more than God hath appointed and determined shall come to passe at bringing in of the Kingdome of the Man-child, who is to rule all Nations with a rod of iron, Psa. 2.9. and 72.8. Rev. 2.27. and 19.15. and therefore for the further clearing up of this Assertion, I shall set before you.

1. Who are the professed Antagonists of the Man-child, with the matters or things, whereby they have all along resisted and opposed his government, and Subjects.

2. The determinate purpose of the Man-child, (i.e. the Lord Jesus) to subvert and destroy those persons and things, which have and do so confront him and his Members, i.e. his Church or people.

3. The manner how he will effect it in all the Nations of the earth.

4. The



4. The persons by whom he will effect it.

And first of the first, in order to which I *Affert*.

*Affert.* That the Kings or Tyrants of the earth, have in all ages been the *Grand Antagonists* to the *Kingdome and Government of the Lord Jesus*, and that both in things spirituall and Civil, in the things appertaining to our duty towards God, and our Neighbour, comprised in the two Tables of the Moral Law.

But before I proceed to the proof of this Assertion, I shall in the first place give you to understand, that I take these two Tables of the Moral Law or ten Commandements, with the Statutes and Judgements afore mentioned, to be the *Royal Law or Government of Jehovah the Lord Christ*, and that those Statutes and Judgements, are that *Civil Law*, by which he will rule the Nations with a rod of iron, in that they produce the sword of Justice in the hands of the Civil Magistrate, which sword of Justice, I say, is that iron Rod, formerly mentioned, and no other thing, and hence it is, the Saints are said to have a two edged sword in their hand, as well as the high prayes of God in their mouths, Psal. 149. the one edge offensive, and the other defensive.

I also take the Gospel or New Testament to be the Spirit of the Law, and this Assertion our blessed Saviour himself confirms, Joh. 6. 63. where he positively affirmeth, that the Words which he spake, they were Spirit, and they were Life; which is also confirmed by the Apostles in v. 68. where they say, whither shall we go from thee, for thou hast the words of eternal life, &c. But the Gospel or New Testament is the Counterpain of those words so spoken by him and his Apostles, which they have left unto us, ratified by signes and miracles, to be a Lanthorn to our feet, and a light unto our paths, in the things that the Lord Christ expecteth to be done by his body, the Church: so that the Doctrine of the New Testament, I likewise take to be Christs Golden Scepter, which he holds forth to all Nations, and especially unto his Spouse, the Church, which with the Ordinances contained therein, I take to be the two edged sword of his mounh, mentioned Rev. 19. 13, 15, 21.

Having thus given you my thoughts touching the two grand Principles of nature, in reference to our duty to God and our neighbour, I shall proceed to the two Direct Opposites thereof, i.e.

1. Idolatry, or false worship, as to God.

F

2. Tyranny,



## 2. Tyranny or Inhumanity, as to our Neighbour.

Which two Principles I do hereby aver to be of and from the Devil, and consequently, that those that put them in practice, are the Servants or Ministers of the Devil, and professed Antagonists to the Government of Iehovah, the Lord Christ, which he hath appointed to govern the sons and daughters of men by, whether in reference to himself or their Neighbour.

Now for proof of the forementioned Assertion, I shall give a brief Narrative of the first Originall of Idolatry and Tyranny after the Flood.

Iehovah having destroyed the Old world with a Deluge of water (by reason of the Abominable Apostacies of the *sonnes* of God, or Professours of Gods worship) Noah and his family onely excepted: yet notwithstanding that so notorious president of sin and punishment, no sooner was the present world repopulated, and that in a small measure, but the depraved light of Nature (the Ranters, and Quakers present adored light, which is no better than the darknesse of bell, or bottomles pit, notwithstanding the voluntary humiliation of the Quakers at this day, to colour it over, the Devil having now put his angel of light's habit upon the Ranters back or Principle, i.e. an externall shew of holinesse, or voluntary humility, as in Col. 2. 18, 19. where he exhorteth the true body or Church of Jesus Christ, saying, let no man beguile you of your reward in a voluntary humility, (or self-denyall in the things of this life) or worshipping of Angels, (or figments or Notions of the mind) intruding into those things that they have not seen, (notwithstanding all their pretence of seeing). Vainly puff up with a fleshy mind. Pure Quakers, as can be spit out of the Devils mouth, as wofull experience will shortly teach them, they being (as I hear Mr. John Goodwin lately and truly characterized them) The last born of the Devil.

The Quakers Tenent is the Devils last game he hath to play

The Devil, as I have said, having put upon their accused Principle, his most beautifull robe of delusion, which the Lord preserve all good people from:

I say, no sooner was the present world repopulated, and that in a small measure, but the aforesaid depraved light of Nature, now so rampant, and idolized among the Apostate Professors of these dayes) in mankind became subject to the like temptations, and delusions.



deceptions of Satan, which brought them into the like abominable practises of violating the two forementioned grand Principles of nature, by practising Idolatry, and Tyranny. The originall of which defection or wicked practice (after the Flood) upon a publick account, is by *Historians* fixed on Nimrod.

The ground of this their Assertion, they take from Gen. 10. 8, 9, 10. Where *Cush* is said to beget *Nimrod*, and that he began to be a *Mighty one in the Earth*, and a *mighty hunter before the Lord*, and the beginning of his *Kingdome* was *Babel*.

1. *Hierome* in *Tract. Gen.* saith, that *Nimrod* was the first man after the Flood, that exercised Tyranny, which before was not practised.

2. *Iosephus* saith, he provoked men to pride and contempt of God, teaching them to ascribe their *Happinesse* to themselves, and not unto God.

3. *Hugo Annot.* in *Gen.* saith he brought in Idolatry, teaching men to worship the fire that was so commodious unto them, which practice (saith he, the *Caldeans* followed.

4. Whereas *Nimrod* is stiled a *Mighty Hunter* before the Lord, *Augustine* rendereth it against the Lord, but the proper meaning is, that it is spoken by a Metaphor, because he hunted men, as Beasts are chased (in which sense *David* saith, that *Saul* hunted him, as *Partridges* are hunted in the mountains) and that in the very sight and presence of God, he practised Idolatry and Tyranny: so that from *Nimrods* Idolatrous and Tyrannicall Dominion, it grew into a Proverb, to resemble an *Idolater* and cruel oppressour to *Nimrod*.

Behold then, all ye *Idolaters*, (or false worshippers) and *Tyrants*, (or cruell oppressors) the Root from which you had your Sap and Growth, from that time to this present day. Behold also, the first Metropolis, or City of refuge, that this your great Grandfire prepared to secure himself from danger, the Greatest Tyrants, ever providing the greatest security for themselves, knowing they are neither in favour with God or good men; and hence it is they ever fortified themselves with strong Cities, &c. being afraid, even of their own shadows, witnesse the Hand-writing upon the wall, which made *Belsazzars* countenance to change, yea, put him into such agony, (and that in the height of all his jollily) as loosed even the very joynts of his loyns, so that his knees smote one against another, Dan. 5, 6.



yea, it put both him and his Nobles in such a fright, that it was high time for them to call aloud for their *Astrologers*, *Caldeans* and *soothsayers*, and yet all to no Purpose, *Lillies Art* was then *non-plust* with its *Albumazar*, as also in *Nebuchadnezzars Dream*, touching the *Fifth Monarchy*, which *shamefull disparagement*, to their *diabolical profession*, makes them they could never endure a *dreaming Prophet* since, and especially if it favours of that *fifth Monarchy Dream*, as expounded by *Daniel*, cap. 2. 34, 35, 44, 45. which *Dream* is certain, and the *interpretation thereof* sure, maugre all the *Diabolical Instruments* in the world, by what name or title soever they are called.

*The Rise of Pagan Babylon.* And hence it is, that all the *Tyrannicall* and *Idolatrour Govern-ments* that were from *Nimrod* to *Constantine* the Roman Emperor, (which I term the *Old Pagan state* or *Government*) had their *Rise* and being from *Nimrod* and that *City and Tower of Babel*, and therefore commonly called in Scripture the *Queen* or *Mother of Idolatry*, and *Inhumanity*, and consequently of all *Idolaters*, and *Tyrants*, the issue of that *bellish spawn*.

*The Rise of Antichristian Babylon.* And in like manner, I also take the *Rise* of that *Antichristian Babylon*, tituled in *Rev. 17. 5*. *Mystery Babylon the great, the Mother of harlots, and abomination of the earth*, to be meant of *Rome* in point of situation, and the *Nimrod* thereof to be *Constantine*, who after he had swallowed up the floods of water, cast by the *Dragon* after the woman, *Rev. 12*. from v. 13. to ult. (which (I take to be by his *Conquest* over the persecutours of the Christians,) he is said to give unto the *Beast* which rose out of the waters, cap. 13. 1, 2. his power and seat and great *Authority*, by which act of his became the mixture of *Iron*, and *Potters clay*, together in the images feet, foretold by *Daniel*, cap. 2. 33, 41, 42, 43. which *Iron*, and *Potters clay*, I take to be the mixing of the *Civil* and *Ecclesiastical powers* together, which from that time have been continued to this present day.

Having thus stated the *Rise* both of the *Pagan* and *Antichristian Babylon*, I shall in the next place enlarge my self a little in reference to each of them, to the end, that by a better knowledge thereof, the people of God may be more induced to *abominate* and *detest them*, as also to execute the *Judgement* upon them and their supporters and adherents, as it is written, *Psal. 149*. with multitudes



etudes of other Scriptures to that purpose, and first of the first (viz.) of Pagan Babylon, with its Adherents. A brief Narrative of Pagan Babylon.

As to what this Nimrod was, some take him to be the same which Forreign stories call Belus, and that he was the first founder of the Idols in the Eastern Countries, who were derived from him, as Belial, Beelzebub, Belphégor, but it will appear by what follows, that Nimrod was before Belus.

2. Touching Babel, the beginning of Nimrods Kingdome, it was so called, not from Belus, as some would have it, but from the Confusion of Languages, as the ancient Saxon word Babel doth seem to import, which word was usually mentioned by them to such persons, as spake confusedly, to whom they would say, why Babel ye, or why confuse ye the true etimology of the word, being why Babel ye, or why do ye imitate those persons at Babel, who spake so confusedly, as that they could not be understood by their Auditors: but to put all out of doubt, the Scripture doth clearly testifie as much, Gen. 11. 9. in these words, therefore is the name of it called Babel, because there the Lord confounded the Languages of all the earth, and from thence did the Lord scatter them abroad upon the face of the earth.

3. Touching the building of the City of Babel or Babylon, the first Metropolis of Idolatry and Tyranny, Quintus Curtius ascribeth it to Belus, lib. 4. Berosus cited by Josephus to Nebuchadnezzar, lib. 1. cont. Appian. from Dan 4. 30. where Nebuchadnezzar is presented saying, is not this great Babel which I have builded for the House of the Kingdome, the might of my power, and the honour of my Majesty. Berosus Arrianus, maketh all three builders of Babylon,

As 1. That Nimrod began the Tower, anno 131. after the Flood.

2. That Belus built the City, who saith he reigned after Nimrod 65 years, and that he himself (i.e.) Belus reigned 56 yeers.

3. That Semyramis the wife of Ninus, which reigned 24 yeers, much enlarged the City, and fortified it.

After all this, when the Assyrian Kings had made Niniveh the imperial seat, so that Babylon was much neglected and decayed, at last, Nebuchadnezzar having conquered the City of Niniveh, re-edified Babylon, (as before mentioned) and hereto agreeth Josephus Orosius lib 6. and August. lib. 16. de Civit. Dei, cap. so that the be-



ginning and Foundation was laid in Nimrod, as in Gen. 10. 10. which saith, *That the beginning of his Kingdome was Babel.*

*How Nimrod became a Monark.*

*\* Nimrods Policy.*

*\* One tyrant taketh example by another.*

4. As touching the way and means, this Nimrod took to set up his *Idolatrous* and *tyrannical government*, I shall likewise set forth, to the end that the present *Idolaters* (or false worshippers) and *Tyrants* or civil oppressors of the times, may compare their present conditions and actions with their predecessors, at the erecting of their great grand-mother *Babel*. Nimrod, having by his craft and policy wound himself so into the affections of the people, as to be made their *Captain-General*: Or, *King-leader* of that company; and calling to mind how the old world was drowned and destroyed for *Idolatry* and *Inhumanity* which designe he had now in his heart to practice (as his predecessors of the old world had done before him) though covertly; and therefore under a \* pretence of making themselves famous in the earth to all posterity: And thereupon stirred up the rude multitude (under this plausible pretence) to build him a *City* and a *Tower*, that might not only free him from the danger of men; but also from fear of any thing that God could do unto him, as also that he might with more boldness effect his wicked and ungodly enterprises. And this he did in \* imitation of the *Tyrants* of the old world, i.e. the *Gyants* or *Apostate sons of God*, of whom it is reported, that they had a *City* called *Enos* in the *Mountains of Libanus*, that ruled over the whole world. But it is to be understood that this Nimrod could not fortifie his *City*, *Tower*, and *Palace* with *Demy Cannon* and such like *Artillery*: for the use of such engines of cruelty were not then found out; but since the *Devil*, for the better encouragement of servants, hath now supplied them with plentiful store thereof for such purpose, &c.

I shall now inlarge something in reference to the *Tower*, in the attempting and erecting, whereof these following sins concurred, with which I shall also mention, to the end the present *Nimrods*, or *Idolatrous tyrannical Babel-builders* of the times may ruminate thereon, and consider how far short they now are (if any) of *Nimrods* then condition.

*The impiety of tyrants.*

1. In the building of this *Tower*, his impiety appeared, in attempting it in despite of God. As the Prophet *Isaiah*, according to this pattern bringeth in the *King of Babylon* vaniting himself saying, I will ascend unto the clouds; I will be like the Most High.

2. His



2. His *vanity* appeared, in seeking to be made famous on earth, and not by good actions to be made glorious in heaven: he thought to exalt himself by building, and not by loving God above all, and his neighbour as himself. *Their vanity*

3. His *disobedience* appeared, in that it was Gods ordinance, that the earth should be replenished by them, and yet they wilfully oppose the Counsel of God, by resolving not to depart from them, as in v.6. where they say, *Let us build a City and Tower, whose top may reach to heaven, that we may get us a name lest we be scattered.* *Their disobedience.*

4. Herein his *impudence* was also discovered: For whereas he should have been convicted in his conscience for his pride and arrogance, Rom. 2. 15. he openly proclaimed his ambition, voluptuousness, &c. to all posterity, proceeding to such a violence therein, that nothing could now restrain him, as neither the fear of God, nor the fearful looking for of judgment and fiery indignation (2 Pet. 3. 10.) to be poured out upon him, as in Heb. 5. 26, 27. But contrariwise, whatsoever he had proudly devised, he would as impudently practise. The confusion of their language was therefore a fruit of their pride: as in Prov. 16. 8. Zeph. 2. 10. so that whereas they looked to gain credit, they found shame and confusion. *Their impudence, pride, and voluptuousness.* *Pride bringeth confusion*

Like as when Saul had thought he had made a goodly place for himself, as triumphing for his late victory over Amaleck: Even then he was rejected for being King (1 Sam. 15. 28) for his not obeying the command of the Lord, against his professed enemies. All which one would think to be fair warnings to the like disobedient Sauls of the times. (And in particular at Black-ball) the Lord give them grace to consider thereof, if they be not past repenting. *Simile.* *A warning for tyrants.*

Again, That the Kings of the earth were the original or root of Idolatry and Tyranny, is also asserted and proved by King Solomon, in his book titled Wisdom cap. 13. 14. where speaking of this subject, he saith:

That the devising of Idols were the beginning of spiritual fornication, and the inventions of them the corruption of life, for neither were they from the beginning, neither shall they be for ever. *Kings the Original of Idolatry & Tyranny.*

For by the vain-glory of men, they entered into the world: And therefore shall they come shortly to an end. 'For a Father afflicted with untimely mourning, when he had made an Image of his childe, soon



‘ soon taken away : Now honoured him as a God, which was  
 ‘ then a *dead man* : And delivered to those that were under him,  
 ‘ Ceremonies and Sacrifices.

‘ Thus (saith Solomon,) in proceſſe of time an ungodly cuſtome grown  
 ‘ ſtrong, was kept as a law : And graven images were worſhipped by the  
 ‘ commandement of Kings or Tyrants, whom men could not ho-  
 ‘ nour, becauſe they dwelt far off. Therefore they took the  
 ‘ counterſeit of his Viſage from far, and made an expreſſe Image  
 ‘ of a King, whom they honoured (or worſhipped) to the end  
 ‘ that by this their forwardneſſe, they might flatter him that was ab-  
 ‘ ſent, as if he were preſent : Alſo the ſingular diligence of the Ar-  
 ‘ tiſicer did help to ſet forward the ignorant to more ſuperſtition.

Reason ‘ For he peradventure being willing to pleaſe one in  
 ‘ Authority, forced all his ſkill to make the reſemblance of the beſt fa-  
 ‘ ſhion; and ſo the multitude being allured by the grace of the work,  
 ‘ took him now to be a God; which a little before was but hono-  
 ‘ red as a man. And this (ſaith he) was an occaſion to deceive  
 ‘ the world.

Reason ‘ For men ſerving either Calamity or Tyranny did attribute to  
 ‘ ſtocks and ſtones the incommunicable Name. Moreover (ſaith Solo-  
 ‘ mon) this was not enough for them, that they erred in the know-  
 ‘ ledge of God; but whereas they lived in the great war of Ignorance,  
 ‘ theſe ſo great plagues called they peace : For whileſt they ſlew their  
 ‘ children in ſacrifices, and uſed ſecret ceremonies, or made revilings of  
 ‘ ſtrange rites.

Note,  
 The viola-  
 tion of the  
 firſt prin-  
 ciple of Na-  
 ture leads  
 to the  
 breach of  
 the ſecond.

‘ They kept neither lives nor mariages any longer undefiled :  
 ‘ But either one ſlew another treacherouſly, or griev’d him by A-  
 ‘ dultery : So that there remained in all men, without exception,  
 ‘ blood, man-ſlaughter, theft and diſſimulation, corruption, un-  
 ‘ faithfulneſſe, tumults, perjury, diſquieting of good men; for-  
 ‘ getfulneſſe of good turns, defiling of ſouls, changing of kinds,  
 ‘ diſorder in marriages, adultery and ſhameleſſe uncleaneſſe.

Argum. ‘ For the worſhipping of Idols (of what ſort ſo ever) not  
 ‘ to be named, is the beginning, the cauſe, and the end of all evill.

But the Kings of the earth were the Authors, Contemners and  
 promoters of Idols, and Idol-worſhip : as hath been ſhewed :

Therefore the Kings or Tyrants of the earth were the beginning,  
 the cauſe, and the end of all evill.

And



And thus I have proved, and that by the testimony of a King, that the Principles of the Kings or Tyrants of the earth, are directly opposite to the two Grand Principles of Nature, i.e. To love God above all, and our Neighbours as our selves.

And this Doctrine is also plentifully confirmed by the Apostle Paul in Rom. 1. from v. 18. to ult. which is well worthy also of perusal, as to this particular, and now I shall proceed to the Second particular in order, i.e.

*Affert.* That Jehovah the Lord-Christ is determined to have a generall reckoning day, with those persons, and things that have so confronted him and his Laws, i.e. these two Principles of Nature, with the Decalogue and Statutes, and Judgements depending thereupon, as hath been shewed.

And this is also proved by the testimony of King Solomon, in the aforesaid book cap. 13. and cap 14. where having treated of the two sorts of Idolatry, i.e. of worshipping of the creature, and likewise of the Image of the creature, he concludes, That the ungodly and his ungodliness are both alike hatefull to God; for that which is made, shall be punished together with him that made it, *Look to it then Idol-makers; for black will be your day, when the onely wise Potentate, King of Kings, and Lord of Lords, shall by his Saints bring your actions to the touchstone of the Scriptures.*

But least they shall say, this Testimony of Solomons, (which I have cited the rather, because he is a bird of their own feather in point of Title) is *Apocbrypha*, I shall commend unto them the testimony of that *Grave Orthodox Divine*, new created Doctor, and singular Dean in England (for you must understand all the rest were Popish, and superstitious) which I have done, the rather in regard of that great repute he hath for a learned Rabby, to the end, what is said by him, may gain the more credence with his Masters and fraternity, with the rest of the Rabble Rout of Locusts, Caterpillers and Canckermorms of the Nation.

And for their better attention, I do also hereby give them to understand, and that the expressions, I shall mention, are extracted out of a Sermon preached by him, before no lesse persons than the House of Parliament, from Heb. 12, 26, 27. i.e. *Whose voice then shook the earth, but he hath promised, saying, yet once more, and I shake*



not the earth, but the heavens also, and this word yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. In the Explanation of which words, he useth these following expressions, i.e. 'as the Apostle here applyes part of the Prophet Haggai, so that Prophetic, even in the next words gives light into the meaning of the Apostle, look what Heavens and Earth the Prophet speaks of, of this, and no other speaks the Apostle. The Spirit of the Lord in the Scriptures, is his own best interpreter, see then the order of the words, as they lye in the Prophet Haggai, cap. 6. 7. I will shake Heaven and Earth, I will shake all Nations, God then shakes Heaven and Earth, when he shakes all Nations, that is, he shakes the Heaven and Earth of the Nations. I will shake Heaven and Earth, I will shake all Nations, is a Pleonasm.

For I will shake the Heaven and Earth of the Nations: these are the things shaken in my Text.

Query. The heavens of the Nations, what are they?

Resp. Even the Political heights and glory, i.e. these Formes of Government, which they, (meaning the Civil and Ecclesiasticall Magistrates, whether under Pagan or Antiebristian Babylon,) have set up for themselves (not for Christ) and their own Interest (not for the Interest of Christ and his sanctified ones) with the grandure and lustre of their Dominions.

The Nations Earth is the multitude of their people, their strength and power, whereby their Heavens and Political Heights and Splendor of the Popular Multitude, and Strength of the Nations of the earth, that are to be shaken, as in Rev. 12. 16. and 21. 13. whereby an Earthquake, great Babylon receives a fatall blow, and Isa. 51. 15, 16. and 34. 4. All the Host of Heaven shall be dissolved, and the Heavens shall be rolled together as a scroll, and all the Hosts shall fall down as the leaf falleth from the Vine.

Now these dissolved and rolled Heavens, are no other than the Powers and \* Heights of the popular Nations. Their Government and Tyranny: As both the foregoing and following verses do declare, the Lords wrath (saith the Prophet) is upon the Nations, and his fury upon their Armies: he hath delivered them to the slaughter, &c. vid. Ezek. 32. 7. You may take it (saith this learned Rabby) for a rule, that in the denunciation of the judgment of God, throughout

Note:

\* Note.



throughout all the Prophets, Heavens, Sun, Moon, and Stars, and the like acceptable beauties of the Heavens are taken for Governments, Dominions in Politick States: As in these Scriptures, Isa. 1. 2. 43, 14, 15. Jer. 15. 9 and 51. 25. Isa. 13. 13. and 60. 20. Psal. 68. 8. Joel 2. 10. Obad. 4. Mat. 24. 29. Luke 21. 25. Rev. 18. 12, 13. and 11. 12. and 20. 11. and 6. 12, 13, 14, 15. The wasting and destroying of the Pagan Roman State, and the plagues and commotions of the people; the detroning of idol worship; the destruction of persecuting Emperours, and Captains, with the transposition of Powers and Sovereignty from one sort to another is held under this Grandure of words, being part of the shaking of Heaven and Earth in my Text, *vid* Euseb. Eccles. Hist. Lib. 9. c. 8. 10. Lib. 8. cap. 17. de Vet. Constan. lib. 1. cap. 50, 51, 52.

Adde hereunto (saith the Court Chaplain) the promises of the restoration of Gods people, into a glorious condition after all their sufferings. How now Doctor, take heed what you say, for these words are petty Treason, if your Masters come to hear thereof; But I pray what is that Restoration and glorious state you here dream of; for I will assure you the Court counts such expressions but dreams and phantasies, and such a thing as will never be: And therefore pray let us see what ground you have in scripture, for such a restoration and glorious estate as you speak of.

Doct. It is perpetually in the Scriptures held out under the same terms (meaning of Heaven and Earth) and you have a plentiful demonstration of this point (How Doctor) is there such a plentiful demonstration in scripture, of a restoration of Gods people into a glorious state and condition after all their sufferings? Pray what scriptures are those, they will be Novelists at Court, for they can entertain no such phantasies, therefore pray lets have them.

Doct. See Isa. 65. 17, Behold, I creat new Heavens and a new Earth, and the former shall not be remembered, nor come into my mind; Doct. how ever this is to you, I am sure it is a new and strange doctrine at Court, what man? Must all the political government in the world with the grandure and lustre of them, be so shaken and done away, & that they shall not so much as be remembered, nor come into the minds of God and his people? Indeed Doctor, you must preach this doctrine no more at Bethel; for now it is the Kings Chappel: I will assure you there is now treason in such Texts. But certainly Doctor,



you judge this glorious government to be within us; not visible in the world. See v. 18. *Be ye glad and rejoyce for ever in that which I create.*

*Reas.* For behold I create *Jerusalem* a rejoycing, and her people a joy: (But Doct. the Court will tell you that this *Jerusalem*, which God will so create, is meant of *Jerusalem* within man, and not of a *Jerusalem* without man, or visible as that *Jerusalem*, in which the Jews did inhabit in *Canaan*: And therefore for our better understanding of this particular, we will if you please, take a view of the following expression of the Prophet: which are these. And I will rejoyce in *Jerusalem*, and joy in my people, and the voice of weeping shall be no more heard in her, and the voice of crying. There shall be no more thence an infant of daies, nor an old man, that hath not filled his dayes: for the child shall die, an hundred years old; but the sinner that is an hundred years old shall be accursed: what think you of these words Doctor? Is all this meant to be fulfilled within the people of God? but if we have no more than this to say for the Fifth Monarchy without or under the Heavens, Mr. Cardell one of the late Fifth Monarchists will tell us, that all the four Monarchies, three of which, are past and dissolved, viz. the *Babylonish* *Meds* and *Persians*, with the *Greecian* Monarchy have been all within us, and that the fourth Monarchy, viz. the *Roman* Monarchy is now within us, and is in like manner to be dissolved within us: And therefore it is far lesse to have *Infants* and *Old men* within us at one and the same time; as before mentioned: therefore we must yet proceed to the following verses, and see if we finde any thing that the Quakers cannot so well digest, as old men and children to live and die; as aforesaid, we shall therefore proceed to v. 21, 22. &c. where the Prophet saith:

They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them. (Surely, the Quakers hath divellish wide weasands, if they swallow downe all these particulars: as Houses and Vineyards, with their builders and Planters; but they do these things onely when they are in their Quaking fits: But Sir, this Text puts me in minde of your brother Doctors, Master Thomas Goodwins Sermon upon Rev. 5. 9, 10. where speaking of the glorious estate and condition that the people of God shall enjoy after all their sufferings, citeth this very text to prove his Assertion, i.e. That



That they shall enjoy a Kingdome upon earth, for saith he, they shall *build houses*, and *plant vineyards*. O, to see how good wits will jump, for he useth even your own words, i.e. A *glorious condition* after all their *sufferings*; and therefore Gentlemen, seeing you are both convinced of this truth: See if you can conquer the Souldiers with your rhetorical Artillery. But in the *interim*, let us lay before them the following words of the Prophet, v. 21. *They shall not build and another inhabit, they shall not plant and another eat; for as is the dayes of a Tree, are the dayes of my people: And my elect shall long enjoy the works of their hands:* (It appeareth then there must be *Mechanical persons* in this glorious state, which the two learned Doctors assert is to be; for the following words saith, *They shall not labour in vain, nor bring forth trouble.*

*Reas.* For they are the seed of the blessed of the Lord, and their off spring with them (they are then to procreate children under this glorious estate and condition, vid. cap. 66. 22. And it shall come to pass: that before they shall call (saith the Lord) I will Answer: And while they are yet speaking I will hear (there is then to be the use of *Ordinances* under this glorious state and condition) and pray, &c. The Wolf and the Lamb shall feed together, and the Lyon shall eat straw with the Bullock; and dust shall be the Serpents meat, i. e. They shall not hurt nor destroy in all my holy mountain, saith the Lord: They shall then beat their *swords* into *plow-shares*, and their *spears* into *pruning-hooks*: Nation shall not lift up sword against Nation, neither shall they learn war any more:

Gentlemen you will stand in need of all your Rhetorick, when you go about to convince the Souldiery of putting this Doctrine in practice.

But if this scripture be fulfilled, and this glorious time is now under this present Government; Why do they not, as it is here directed by the spirit of God to be done? And now Doctor, I shall proceed to your confirmation of this *grand doctrine*, from the New Testament, to which purpose, I finde you to instance 2 Pet. 3. 13. Where the Apostle having before in that cap. put the people of God in minde by way of remembrance touching the glorious kingdom and state, which you and your brother Doctor hath affirmed must be, and which I am sure yet is.

*Reas.* For the Soldiers *swords* are not yet *beaten into Plow-shares*, nor their *spears* into *Pruning-hooks*, &c. (without the intolerable



taxes yet to support them.) The Apostle I say, having put the people of God in remembrance of the words, which are spoken by the Holy Prophets, and likewise of the commandment of them the Apostles of the Lord Jesus to such purpose, and that they should not be danted touching the accomplishment thereof, notwithstanding scoffing and mocking, and blaspheming of the scoffing Ismalites, and railing and blasphemous Rabshakabs, that should happen to be neer the time of its approach: 'Who walking after  
' their own lusts, will say, where is the promise of his coming: for  
' since the fathers fell asleep, all things have continued as they  
' were from the beginning: For this they are willingly ignorant of,  
' that by the word of God, the Heavens were of old, and the  
' Earth standing out of the waters, and in the water, whereby  
' the world that then was, being overflowed with water, perished.  
' But the heavens and earth, which are now by the same word, are  
' kept in store, reserved unto fire against the day of judgement, and  
' perdition of ungodly men, but beloved, (saith the Apostle) be  
' not ignorant of this one thing, that one day is with the Lord, as a  
' thousand years, and a thousand years as one day; for the Lord  
' is not slack concerning his promise, as some men count slack-  
' nesse, but is long-suffering to us ward, not willing that any  
' should perish, but that all should come to repentance; but the  
' day of the Lord will come as a thief in the night, in the which  
' the Heavens shall passe away with a great noise, and the Elements  
' shall melt with fervent heat, and the earth also and the works  
' that are therein shall be burnt up. Seeing then that all these  
' things shall be dissolved, what manner of persons ought ye to  
' be, in all holy conversation and godlinesse, looking for and  
' hoping unto the coming of the day of God, wherein the heavens  
' being on fire shall be dissolved, and the Elements shall melt with  
' fervent heat. Nevertheless we according to his promise, look  
' for new heavens, and a new earth, wherein dwelleth Righteousnesse,  
not Idolatry and Tyranny.

Now for the better understanding of the Rabbies meaning touching the new Heaven and new Earth here mentibned, I shall make another passage of his in pag. 12. of that book, where he having asserted that it is not to be meant of the material Heaven and Earth, produceth this Scripture to prove the same, i.e. Isa.



51.15,16. *I am the Lord that divided the sea, whose waves roared, the Lord of Hosts is his name, and I have put my words in thy mouth, and have covered thee with the shadow of my hand, that I might plant the heavens, and lay the Foundations of the Earth, and say unto Sion, thou art my People.*

In these words saith the Doctour, 'by a Repetition of what he hath done, he establisheth his people in expectation of what he will do.

'And 1. He minds them of that wonderfull deliverance from 'an Army behind them, from an ocean before them, by his miraculons preparing dry paths for them in the deep. *I am the Lord, who divided the sea, whose waves roared.*

2. 'Of his greatnesse, acquainting them with his mind, i.e. 'his Laws and Ordinances at Horeb, *I have put saith he, my words in thy mouth.*

3. 'Of that favourable and singular protection afforded them 'in the wilderness, when they they were encompassed with enemies round about. *I covered thee with the shadow of mine hand.*

Query, Now (saith the singular Dean) &c. to what end was all this?

Resp. Why saith he (meaning the Lord by the Prophet) that I might Plant the Heavens, and Lay the Foundations of the Earth.

Query. What of those material, visible Heavens and Earth, 2460 years before, at least, were they planted and established.

Resp. It is all (saith the Rabby) but making of Sion a people, which before was scattered in distinct Families.

Query. And how was this done? quoth the Doctour?

Resp. Why the Heavens are planted, or a glorious frame of Government, and Policy is erected among them, and the multitudes of their people are disposed into an orderly Common-wealth, (Note) to be a firm Foundation, and Bottome for the Government among them: So that from what the Doctor hath here asserted, it is as clear as the Sun in its brightest Lustre, that the Frame of Government for the unmovable Kingdome, or Jesus Christ, or the fifth Monarchy.

Are those Laws, Statutes and Judgements, which were given by Jehovah at Horeb and revived and ratified by the Lord Jesus at Mount Olivet, Mat.5. For those are they the Doctour terms the firm Foundation, a firm Foundation for an unmovable Kingdome?

And.



And this Doctrine is also ratified by the Prophet *Malachy c.4.* where speaking of the *dissolution* of those old *Heavens* and old *earth*, formerly treated of, i.e. the *Political Frame of Government*, which men have made for themselves, &c. i.e. of those *Heavens*, and *Earth*, which the Apostle Peter saith, are to be *burned* and *consumed by fire*, as also of that *new Heaven*, and *new earth*, wherein dwelleth *Righteousnesse*, I say the Prophet speaking of that *Great and notable day of triall by fire*, telleth us by way of explanation what is intended by the *Holy Ghost*, in such manner of expression, saith, 'Behold the day cometh that shall burn as an oven, Note, 'and all that are proud, and all that do wickedly shall be as stubble, and the day that cometh shall burn them up saith the Lord, and it shall leave them neither Root nor Branch: but unto you that fear my name, shall the Son of Righteousnesse appear with healing in his wings, and ye shall go forth and grow as calves of the stall, and ye shall tread down the wicked, for they shall be as ashes under the soles of your feet (Note) In that day that I shall do this, saith the Lord, Remember (what?) the Law of Moses my servant, which I commanded unto him in Horeb with the Statutes and Judgements. Ergo That Law, Statutes and Judgements, shall be put again in practise that day.

Proud and  
wicked per-  
sons must  
be this fire.

Again the Doctour doth further confirm this Doctrine from *Rev. 21.1.* I saw a new heaven, a new earth, for the first heaven and the first earth were passed away, And there was no more sea.

Here saith the Doctour, the *Heaven* and *earth* is restored, but the *sea* shall be no more.

Note.

'Those gatherings together of many waters, (saith the Rabby)  
'Rivers from all places, or Pretended Clergy men from all Nations  
'into General Councils, which were the sea or many waters, on  
'which the Whore sat, shall have no \* place at all in the Churches re-  
'stored Conditions (Reader, you must understand the Rabby did  
'not then dream of the Court of Tryers now at Whitehall, or else  
'you must (if you can) conceive them not to be pretended Clergy-  
'men, or a general Council, no you must take them to be only an image  
of such pretended Clergy-men and general Council, and the like you  
'know, is not the same (a pure Juggle) But I conceive the Learned  
'Doctor is out in the Exposition of that forenamed Text in *Rev.* for  
'the holy Ghost doth not there speak of the Restoration of any of  
his



*his Political Heavens* and earth so much already treated of, for the Text saith plainly, *they were passed away*, and the Prophet *Isa.* saith, cap. 65. 17. *that they shall not be remembred, nor come into the mind of God or his people*; therefore there can be no expectation of any restoring of them, it must therefore be unavoidably meant of the aforesaid *Laws, Statutes and Judgements*, which the Doctour himself calls the firm foundation for the unmovable *Kingdome of Jesus Christ*, and hence it is the Lord by *Malaby* puts his people in mind thereof, at that notable day, saying, *Remember ye the Law of Moses, &c.* as aforesaid, and therefore whereas it is said, there shall be no more sea, I do understand there shall be no more use of the *Leviticall Priesthood*, that being now abolished by our blessed Saviour, shall be no more. No more use of the type, when the antitype is come, no more use of the shadow when we have the substance, which mystrie the Prophets saw but darkly, as appears by their writings, few of them seeing a Change of the *Leviticall Priesthood*, which I conceive to be the great stumbling block to the Jews from Christs abode on earth to this present day.

But neverthelesse, the Prophet *David* doth most excellently foretell the change thereof under the Gospel-dispensation, as in *Psal.* 40. where speaking in the person of Christ, (for it is impossible it should be understood of himself saith, *sacrifice and offering thou didst not desire, mine ears hast thou opened, burnt-offerings and sin-offerings hast thou not required.* Then said I, *Lo I come, in the Volume of thy Book it is written of me, that I should do thy Will, O God*, which Text the Apostle *Paul* doth clearly expound of Christ, *Heb.* 10. 8. saying above, *When he saith, Sacrifice and offering, and burnt-offering for sin thou wouldest not, neither hast pleasure therein, which are offended by the Law, (i.e. the ceremoniall Law)* Then said he, *Loe I come to do thy will, O God.*

He taketh away the first, that he may establish the second, he taketh away the shadow, that he may establish the substance.

Now where was it prophesied of *David* that he should have a body given him to do away Sacrifice, or to put an end thereunto: it must therefore be meant of some others, and what other than he that hath born our transgressions, and by whose stripes we are healed, vid. *Isa.* 54. 1, 2, 3, 4, 5, 6, 7, &c. and 52. 13, 14, 15. in both which places also the Prophet speaketh of another person, and not of himself,



himself, i.e. Jesus Christ the Righteous, who is the propitiation for our sins, Rom. 3. 25. 1 John 2. 2. and 4. 10.

The Learned Doctour having thus proved for me what is meant by the Old Heavens, and the Old Earth, as also the New Heavens and the New Earth, i.e. by the Old Heaven and Old Earth, all the Old Forms of Government since the Creation, that have been made by Political or Humane invention, as also the New Heavens, and new Earth to be that Constitution or Government made by God himself, and ratified and confirmed by Jesus Christ, (i.e. the two grand Principles of Nature, afterward branched forth into the Decalogue or ten Commandments, with the Statutes and Judgements annexed thereunto, and the Ordinances of Jesus Christ in the New Testament, which is the Spiritual, Ecclesiastical, or Gospel-part thereof) I shall in the next place bring the present powers and Constitutions of Government in the Nation to the test or touchstone of the Scriptures, and in this particular also Mr. Owen shall say for me in the forementioned Sermon, p. 21. i.e. That the Kings of the Earth have given their power to Antichrist, endeavouring to the uttermost, to keep the Kingdom of Christ out of the world, or that we term the fifth Monarchy.

The Doctors  
Queries to this  
purpose.

What I pray, hath been their main businesse for 700 years and upward, even almost ever since the Man of sin was enthroned, How have they earned the Titles of eldest son of the Church. The Catholick and most Christian King, Defender of the Faith and the like. Hath it not been by the blood of Saints? Is there not in every one of these Kingdoms the slain and the banished ones of Christ, to answer for in particular? &c. Have not all the Kings round about washed their hands and Garments in the blood of a thousand of Protestants? and do not the Kings of all these Nations as yet stand up in the room of their Progenitors, with the same implacable enmity to the power of the Gospel?

And is there not a cry for all this? How long Lord, holy and true, dost thou not avenge our blood on them that dwell in the earth, Rev. 6. 10. Doth not Sion cry, the violence done unto me, and my children be upon Babylon, and my blood upon those heavens of the Nations; and will not the Lord avenge his elect, that cry unto him day and night? will he not do it speedily? will he not call the fowls of Heaven to eat the flesh of Kings, and Captains, and great men of the Earth, Rev. 19. 18. Will he not make the Heavens like the wood of the Vine, &c. and what of all this Doctour?

The



‘The time shall come to discover her stain, and not the *Suppl*  
 ‘Hereticks, as they were counted, shall have his blood unrenewed:  
 ‘Neither shall any attonement be made for this blood, or expia-  
 ‘tion be allowed, whilest a Toe of the image, or a Bone of the Beast, is left  
 ‘unbroken.

Again p. 13. ‘No kind of government in Europe, or line of Governora  
 ‘so ancient, but that the Beast is as old as they; and had a great in-  
 ‘fluence into their constitution, or establishment, to provide that it  
 ‘might be for his own interest, where the Pope hath not expressly bar-  
 ‘gained for his own interest, and provided that he should have the  
 ‘chief place, in all the Oaths and Bonds that were betwixt Prince and  
 ‘People, either by pretended collation of Right to pacifie the Consci-  
 ‘ences of blood-thirsty Potentates in the undertaking, and pursuing  
 ‘their unjust Conquests, or foolish Mixed confirmations of sword pur-  
 ‘chases, he hath got them framed to his own end and purpose,  
 ‘which was to bring in all these Nations into subjection to his Ba-  
 ‘bylonish usurpations: Which those Kings finding so very inconsi-  
 ‘stent with their own designs, did willingly promote, labouring to  
 ‘enforce all Consciences into subjection to the Romish Sea.

‘Hence it is, that such an interposition was made of the rights of  
 ‘Holy Church: That is, *Babylon the Mother of Harlots*, in all the  
 ‘Types, Oaths, and Bonds between Prince and People, and for  
 ‘the advancement of the righteous judgements of God. That  
 ‘the sons of men may learn to fear and tremble before him. And  
 ‘it may be observed, that that which doth, and shall stick upon  
 ‘Potentates to their ruine, is not so much their own, or any other  
 ‘interest, as the dregs of that *Papall Antichristian interest*, thrust into  
 ‘their Oathes and Obligations, for no other end in the world, but  
 ‘to keep the Lord Jesus out of his Throne. And this is a reason, why  
 ‘the Lord Jesus by his mighty power, at the bringing in of his  
 ‘unmoveable Kingdom, will shake the Heavens and Earth of the  
 ‘Nations.

Reas. ‘Even because in their present constitutions, they are di-  
 ‘rectly framed to the interest of *Antichrist*, which by notable advan-  
 ‘tages at their first moulding and contrived insinuation, ever since  
 ‘hath so rivited it self into the very fundamentals of them, that no  
 ‘digging nor myneing with an earthquake will cast up the foundation  
 ‘stones thereof, &c. Because as is their Interest, so is their *Adm.*



'The present powers of the Nations, stand in *direct opposition* to the  
'bringing in of the *Kingdome of Christ*. At which time, saith the Do-  
'ctor) Two things there are that will be confessed incumbent  
'on him in this day of his *advancement*.

1. 'The bringing home of his *anient* people to be *one fold*, with  
'the *fulnesse* of the *Gentiles*; raising up the *Tabernacle of David*,  
'and building it as in the *dayes of old*: In the accomplishment of  
'*innumerable promises*, and answer to *millions of prayers*. (Doctor in  
'this, you and your brother yet hath not cut a thred:) but pro-  
'ceed Doctor. Now there are two *main hinderances* of this work,  
'that must be *removed*, the first whereof is:

1. *Real*, 'The great river *Euphrates*, the strength and fulnesse  
'of those streams do yet rage so high, that there is no passage for  
'the *Kings of the East* to come over, wherefore this must also be  
'dried up as other waters were, for their forefathers of old,  
'Rev. 16. 12. and doubtlesse this is spoken in *allusion* to *Abrahams*  
'going over that River into *Canaan*, when the Church of God in  
'his family was there to be *erected*: whence he was called the *He-*  
'brew: that is the *Passenger*, i.e. *over that River*, Gen. 14. 13.

'And then it may well enough denote the *Turkish power*, which  
'proud as it is at this day, possessing in peace, all those Regions  
'of the East: yet God can *quickly make it wither*, and be *dried up*:  
'Or to the deliverance of the *Jews* in *Babylon*, when it was taken  
'and destroyed, by the drying up of the *streams of that river*; and  
'so the yoke of her tyranny broken from the Churches neck,  
'Jer. 51. 31. &c. And so it can be no other, but the power of the *Romish*  
'*Babylon*, supporting the *Kings of the Nations*. Which must therefore  
'be shaken and dried up.

2. *Moral*, 'Or the *Idolatry of the Gentile worshippers*: The *Jews*  
'stick hard as yet at this: That God should abolish any kinde of  
'worship, *which himself instituted*. But that he should ever ac-  
'cept any *fals worship*, which he had once *strictly prohibited*, and no  
'where to this day appointed. To this they will never be recon-  
'ciled: Now such is all the *invented idolatrous worship*, which the  
'Kings of the earth have sucked in, from the *Cup of Fornications*  
'held out unto them in the hand, and by the *Authority* of the *Roman*  
'*Whore*. This still they cleave close unto, and will not hearken to  
'the *Angel* preaching the *everlasting Gospel*; that men should wor-  
ship



‘*ship him, who made the Heavens and the Earth, and the Sea, and*  
 ‘*the fountains of Water, Rev. 13. 6, 7. i.e. The God of Heaven*  
 ‘*in Jesus Christ, according to his holy, just, and righteous laws,*  
 ‘*statutes, judgements, and Ordinances as afore mentioned) in*  
 ‘*opposition to all their Jeonolatry, Artolatrys, Hagiolatry, Stanro-*  
 ‘*latry, and Masse abomination. This then must also be removed: And*  
 ‘*bec. use (as it hath been said) it is so rivited and cemented into,*  
 ‘*and with all the Orbs of the Nations, Heaven and Earth, i. e. the*  
 ‘*politick or humane Frames of Government, which they have made*  
 ‘*for \* themselves and their interests) they therefore must be shaken*  
 ‘*and brought to destruction before it can be effected.*

‘*The second thing he hath to accomplish is the Tremendous*  
 ‘*totall Destruction of the man of Sin, and all his adberents, that are*  
 ‘*not obedient to the Heavenly call, Rev. 18. 4. &c.*

*Doct.* ‘*Pray, what is your meaning by the adberents of Babylon?*

*Resp.* ‘*Are not most Potentates tyed by Oath, or other compact,*  
 ‘*either to maintain the whole, or some part of the old Tower, un-*  
 ‘*der the name of Right of Holy Church, Prelates and the like: (true*  
 ‘*Doctor they are?)*

*Query* ‘*It is clear then, that you include all sorts of Governours, and*  
 ‘*Governments to be adberents to the Papal power (or mystery Baby-*  
 ‘*lon the great, the Mother of Harlots, and abomination of the*  
 ‘*the earth) who support Prelacy. But what is your meaning by*  
 ‘*those words or the like:*

*Resp.* ‘*He that thinketh Babylon to be confined to Rome and its*  
 ‘*open Idolatry, knows nothing of Babylon, nor of the New Jerusa-*  
 ‘*lem, the depth of that subtile mystery, Rev. 17. 5. doth not lye in*  
 ‘*grosse visible folly: It hath been insinuating it self into all the Nations*  
 ‘*for 1600 years, &c. And is now become as the marrow in the*  
 ‘*bones, which before it can be shaken out; The Heaven must be*  
 ‘*dissolved and the Earth shaken.*

*Query* ‘*It seems then Doctor, you conclude that all Governours*  
 ‘*and Governments, that do support the Prelatical part of the Pa-*  
 ‘*pacie, are adberents to Babylon, and therefore must be destroyed*  
 ‘*with it.*

*Resp.* ‘*The late King had learned a saying from his Predecessors,*  
 ‘*No Bishop, No King; Hence he supposes his main interest to lye in*  
 ‘*holding fast Prelacy: What ever he seems to part with all, that he*  
 ‘*will not let go? thats his main interest.*

*Query*



**Query** And what is this Prelacy?

**Resp.** 'A meer Antichristian encroachment upon the inheritance of Christ: Christ coming to take his own, shakes the other in pieces.

**Query** Well said Doctor, and so he hath done blessed be Jehovah for it. But what think you of Presbytery? Is not that it you meant where you said Prelacy, or the like? Pray Doctor tell me your minde freely, what you think of the Presbyterian Government, and that Civil, Political Power that doth support it?

**Resp.** 'Those who would have been our oppressors in Scotland, but that God hath crushed the Cockatrice in the shell; and filled the Pit with their dead bodies, which they had digged for us: They also had prepared a Procrustes bed, a heavy yoke; a Beast, that had it grown to perfection, would have had Horns and Hoofs; and in maintaining this, they think their great interest to lie: And in holding this fast, are they after all their associations broken in pieces.

**Query** I plainly perceive that this Presbytery would have been a hellish Bandage to have been confined unto; for you have painted it out in very notable significant characters; but pray what was the designe of the Scots if they had prevailed?

**Resp.** 'The corrupt designe of these in Scotland was to have set up a Son of Tubal in England, and themselves to be great under him: that they and their partakers might impose upon the residue of the Nation: Especially in the things of God. Their great desire that things should be thus, corrupts their minds to think that it ought to be so, and shall be so: Hence ambition to rule, and to have all under their power, Even in Conscience, is quickly mistaken for zeal to the Kingdome of Christ. Re-imbrownings of Tyranny is Royalty, and all according to the Covenant, &c. Thus mens mindes and judgments are distempered by their lust and interests, which makes them frame a way for God to proceed in, which when he doth not, How are they surprised?

Thanks (noble Doctor) you are then clear of opinion, that Presbytery, and the Civil Magistrates and Governments that support it, are also Adherents to the beast or Papacy, and consequently, that they also are to participate of that Tremendous, Final destruction, and totall amotion, as you have declared to fall on Babylon.

But I pray, is there no hopes of taking off the Civil Magistrate from joyning hands with the Horned and Hoofed Beasts of the Presbyterian judgement?

**Resp.**



Resp. Can any expect that such as these, i.e. Civil Magistrates of Political Governments, such as they have made for themselves and their interest, as the Doctor hath formerly mentioned) should take up the despised quarrel of Christ against that Flourishing Queen. Doubtlesse, no such fruit will grow on these trees, &c.

‘No sooner is one Carnal Form shaken out, but they are ready to cleave to another, yea, to warm themselves in the feathered nests of unclean Birds, all Fleeshly Dominion (therefore) within doores, and Civil Dominion, that opposeth without doores shall be shaken.

‘Now these things are so glewed also to mens earthly Possessions, the talons of the birds of prey, having firmly sealed on them, that they also must be shaken with them, and therefore from them also will he have us (meaning the Saints and people of God) to be looked, vid. 2 Pet. 3. v. 12, 13.

I perceive Doctor, there is then but one way to be taken with the Papal, Prelatical and Presbyterian Magistrates, and Ministers, that will not be obedient to the Heavenly call, (as you have formerly hinted) i.e. a final destruction, and total amotion of them together, and so Needhams Objection is answered with a witnesse, and fully verified, i.e. ‘That the erecting or instituting of the Statutes and Judgements, annexed to the Moral Precepts, will and is appointed by God to be the overthrow of all the Political Governments in the world, and so I shall proceed to the third particular. But now it comes in my mind, I shall before I enter thereupon, desire to compare our present Government with your Text, to the end we may see whether or no it be in the Black Bread-roll, that is, to receive the final destruction and total amotion you say must happen unto them. And for better Order sake, I shall once more recite the words of your Text Heb. 27.

And this word once more, signifies the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain.

Argum. Now in these words it is notoriously evident to every Rational Man, that all such Heavens and Earths, (or Political Forms of Government, which men have made for themselves, as afore mentioned by you) as are made (by such means) shall be shaken and removed, (i.e. by a final destruction, and total amotion, as you have all affirmed.)

Bug



But the present Government of this Nation was made his State-Policy or Humane Invention.

Ergo according to Mr. Owens Assertion and Attestation, the present Government of this Nation, is to receive a final destruction and total amotion.

Proof. That the present Government of this Nation was made by State Policy or Humane Invention, I appeal to every rational man, sure I am, it was neither made in Mount Sina, nor ratified in mount Olivet, unless the Learned Doctor can prove the Cock-pit to be the one, and the Parliament-House to be the other, (which I believe will strain his Logick to the highest key.)

Argument. Again from this Text it is also undeniably evident, that all such Governments as may be shaken, must be also shaken and removed, and that upon the Account of being made as aforesaid.

But the present Government of Nation, is such a Government, as may be shaken.

Therefore according to the Doctors Assertion, the present Government of this Nation, is to receive a final destruction, and total amotion.

Proof. That the present Government of this Nation is such as may be shaken, I refer to the alterations, which the late Parliament, if they might have had their wills, would have made therein, and if it may be shaken by them, then consequently by others, therefore a Government that may be shaken, &c.

Argument. A third Argument may be drawn from the Doctors own Assertions, who saith, that such Magistrates as are either tyed by Oath, or other Compact to maintain either the whole or some part of the old Tower, under the Right of Holy Church-Prelacy or the like, (by which word like he intendeth Presbytery, as hath been shewed) that such a Magistrate and Government, is to be enumerated among Babylons Adherents, and consequently to receive that final destruction and total amotion as aforesaid mentioned.

But the present governors & government of this nation doth provide for the maintenance of the Presbyterian Ministry of the nation, which the Doctor looketh upon and judged as a part of Antichristian Hierarchy, witnesseth the terming them a Procrusts bed, a heavy yoke, &c.

Therefore the present Governours and Government of this Nation,



Nation according to Mr. Owens Assertion, is to be enumerated as aforesaid, and likewise to suffer as aforesaid, and thus I shall proceed to the third particular, i.e. How, or in what manner, the Lord Christ will effect this *final destruction* and *total amotion* of all Politick, or *Humane Forms of Government*, and in this particular, the Learned Rabby shall plead for me in that *notable Simile*, which he hath culled out of the Scriptures to that very end and purpose, i.e. Now as Sampson intending the Destruction of the Princes, Lords, and residue of the Philistines, who were gathered together in their *Idol-Temple*, he effected it by pulling away the Pillars, whereby the building was supported, whereupon the whole frame topled to the ground. So the Lord intending the Ruine of that mighty Power, whose top seems to reach Heaven, will do it by pulling away the Pillars and Supporters of it, after which it cannot stand one moment.

Vide p. 27  
upon Heb.  
12.17.

———*Sic transit gloria mundi.*

Query. Doctour this hath been a *strange sort of Language*, and dangerous I will assure you, I wish you be not called in question for it, but what are the *Pillars* of that *fatal building*, which must thus be *ruinated* with it.

Doct. Resp. Are they not the *Powers of the world*, as presently *stated and framed* (implying they are) Pull them away, and alas! what is Antichrist? It is the *Glory of Kings* put upon her, that makes mens eyes dazle on that *Roman Harlot*, otherwise she is but like the *Egyptian Deities*, who *silly worshippers*, through many *glorious portlets* and *Frontispices* were led to adore the Image of an *ugly Ape*.

Well Doct. Seeing you have in brief given me so full and ample satisfaction in this particular, I shall proceed to the other, i.e. The Persons by whom he will effect it.

To the knowledge of this particular the Holy Ghost doth plentifully inform us, i.e. By the most despicable instrument, as will appear by these following instances.

When the *Israel of God* must be delivered from the *Egyptian bondage*, Moses must be preserved by an *Ark of Bul-rushes*, and so bred up to that purpose. Again, when they were in great distresse by the *Midianites*, the Lord made choyce of *Gedeon*, a man of a poore Family in *Manasseh*, and *Gedeon* the least or meanest of that Family



ly, *Judg. 6. 15. &c.* After this, David the son of Jesse must be brought from the flock to vanquish Goliath, and the Army of the Philistines, *1 Sam. 17.*

The Priestly interest of Christ how managed.

Mark 1.  
16, 19.  
and 2. 14.

The propheticall interest of Christ how managed.

John 14. 16.  
and 21. 26,  
27. Luk. 24.  
48, 49.  
Act. 1. 4, 5.  
and 2. 1, 2,  
3, 4. &c.

How the Kingly interest of Christ shall be brought in to the world.

And thus the acting of Gods providence, in carrying on of the interest of Christ, as the Doctour saith, will be exceedingly unsuited to the Reasonings and expectations of men in these dayes, as it was in the laying of the foundations of the Gospel, or Priestly Office of Christ, where quite contrary to the expectations of the Jews, who then expected outward Glory, Beauty, Deliverance, Carnal Power and Dominion, God instead thereof produceth a poore man, that had not where to lay his head, (followed by a few Fishermen and simple women) that had neither Form nor Comeliness, that he should be deferred, persecuted, despised, crucified, from the beginning to the end, quite another thing than they looked for, and thus he laid the foundation of the Gospel in the person of his son, by frustrating the expectations of the most of men, *The stone, which the builders refused became the head of the corner.*

Again, seeing Salvation is of the Jews, the rod of Christs strength to be out of Sion, and that living waters were to flow forth from Jerusalem, the Gospel being from thence to be published through the world. Who did the Lord chuse to do it? Did he make use of the learned of the Nations? the High Priests, learned Scribes, devout Pharisees, that might have won their Message some Repute and Credit in the World No, but quite contrary to all the wisdom of the flesh, he sendeth his Prophetical Spirit upon a few ignorant, weak, unlearned Fishermen, despised upon all accounts, and commits this great work to them, and accordingly out they go, friendlesse, helplese, barbourlesse unto their employments, *Acts 4. 13. 1 Cor. 1. 20, 26, 27, 28.* The like instrument hath the Lord Christ also for the most part employed in making an entrance upon the great work of casting down false worship and idolatry.

And now in reference to the bringing in of the Kingly interest of the Lord Jesus into the world (which is to be accomplished in the ruine and destruction, both of Pagan and Antichristian Babylon, with all their adherents, whether in reference to their Civil or Ecclesiastical governments, as hath been plentifully treated



of) which must be done with might, power, and strength, with *Armies and Blood*, Rev. 19. 11, 12, 13, 14, 15, 16, 17, 18. (where by the *Iron Rod* is meant the material sword, yea, even that material sword prophesied of Psal. 2. 9. and 72. and 149. 6. Rev. 2. 27.) who will now the Lord make use of? will it be of *Kings, Potentates, Nobles, and Great ones of the earth*, no it is contrary even to common sence that he should; for as the Doctor hath well observed, it cannot be expected those men should take up the despised quarrel of the interest of Christ, and that for these Reasons.

1. Because they are such as have given their powers and states, and strength unto the Beast, or to maintain Idolatrous or false worship, Rev 13. 1, 2. and 17. 12, 13, 14, 15, 16, 17. without which their *Tyrannical Government* cannot be kept up.

2. In that they have committed fornications with the Beast, as also their Subjects, Rev. 17. 1, 2.

3. It is by them that she is supported at this day, as hath been proved.

4. For that it is declared by the *Holy Ghost*, that at the Ruine of Babylon, the *Kings of the earth*, who have committed fornication, and lived delitiously with her, shall bewail her, and lament for her, Rev. 10. 9. 20. as also the *Merchants of the earth*, as from v. 11. to v. 20. as also the *Harpers, musicians, pipers, and Trumpeters of Babylon*, i.e. all her dependents, and therefore it is contrary to common sence, that they should be active in her destruction, Rev. 6. 15, 16, 17.

5. In that this Supper of the Lamb, or the day of Christs power, the fowls that fly in the *middest of heaven* are invited to eat of the *Flesh of Kings* and the *flesh of Captains*, and the *Flesh of mighty men*, and the *Flesh of Horses*, and *them that sit on them*, and the *Flesh of all men*, both free and bond, small and great:

Therefore it is impossible, that they should be instrumental for Christ against Babylon, but contrary-wise, *antagonists* thereunto, which with the former Reasons given by the Doctor, doth clearly hold forth, that the Lord Jesus will not make use of any of the *present authorities or powers of the world*, to bring this utter desolation upon Babylon, for in so doing, they should fight against themselves.

*Object.* The Text saith peremptorily, that the ten horns shall hate



hate the Whore, and make her desolate and naked, and shall eat her Flesh, and burn her with fire, which manifestly implies, that the horns shall continue till her destruction, if not longer, and that they shall be the notable instruments that God will make use of in her Ruine.

Resp. The spirit of God in the Scriptures, doth not clash against itself in this particular any more, than where it saith, we are justified by works and not by faith onely, *Jam. 1.24, 25.* as also by faith without the deeds of the Law, *Rom. 3.18.* as also freely by grace, *v. 24, Tit. 3.7.* the first being a visible or demonstrative Justification, the second a Justification in a mans own Spirit, and the third a Testification of the Spirit of God, evidencing or witnessing the truth thereof, wrought by Christ to that spirit of man, *Rom. 8.16.* So in this particular, where the ten horns are said shall hate the Whore, &c. I say, is impossible it should be meant of these very horns, that I have mentioned for those Reasons I have laid down, and therefore it must unavoidably be meant of some other Horne, (viz. powers) as by the Lords assistance I shall prove from *Rev. cap. 17.* in *v. 12.* of which chapter it is said, *The ten horns which thou sawest are ten Kings, which have received no Kingdome as yet, but receive power as Kings. one houre with the beast: these shall make war with the Lamb, and the Lamb shall overcome them.*

Gedeons  
number  
from  
32000 to  
300. Read  
Judges 1.  
&c. and see  
if you be  
Lappers, for  
the Lord  
will save  
Israel by no  
other.  
Such as  
have burn-  
ing Lamps  
in their  
earthen  
pitchers, in  
the earthly  
tabernacles  
of their fl-  
sh

Reas. For he is Lord of Lords, and King of Kings, and they that are with him, are called, and chosen, and faithful, &c.

Note 1. The three characters of the Lambs army, least any presume to come to the Marriage Supper, to eat the Flesh of Kings and Captains, *Rev. 19.17, 18.* without a wedding garment, vide *Luke 14.* to this purpose, from *v. 15.* to *v. 25.* *Mat. 22.* from *v. 1.* to *v. 15.* for many will be called, but few chosen, they must be such as will forsake all to follow the Lamb where ever he goeth, you see what became of the Merchants, Farmers, and effeminate persons, they must be such, as if they have not a sword, they must sell their coat and buy one, *Luk. 22.36.* they must be such, as will leave the dead to bury their dead, *Mat. 8.22.* such as will beat their plow-shares into swords, and their pruning hooks into spears, such as of weak, are made strong, *Joel 12.3.* &c. but to the matter in hand.

I say, that by the afore mentioned Scripture it doth clearly appear, that the Battel betwixt the Kings of the earth, and the Lamb and



and his Army, is to be fought, before they are said to hate the Whore, &c. as in v. 16. untill which time God hath put it into their hearts, to fulfill his will, and to give their Kingdome unto the beast, untill the word of God shall be fulfilled, v. 17. So that I gather from hence, That as the Conquest of the Lambs Army extends it self over the Dominions of the Beast, and her supporters, (viz. The Civil Governours, and Governments of the earth, with their people and multitudes implied by the waters on which the whore sitteth) v. 15. 1. and that the Laws, Statutes, Judgements and Ordinances of Jehovah the Lord Christ is planted instead thereof, by so much the said Nations or earthly powers, shall be said to hate the whore, and make her desolate and naked, and eat her flesh, and burn her with fire, that is, they shall see so much excellency in those Laws, Statutes, Judgements, and Ordinances, beyond all what they enjoyed under their former Governments, as that they shall abhor and detest both their Governours and Governments, whether Civil or Ecclesiastical, the one surmounting the other, as far as the light of the Moon excels the smallest star.

1. When they shall have Judges as at the first, and Rulers as at the beginning, Isa. 1. 26. Not the Arbitrary powers of the Kings of the Nations, which were brought into the Commonwealth of Israel, contrary to the mind of God, 1 Sam. 8. as for Saul to take their sons, and appoint them for himself, for his Chariots and for his Horlemen, and some to run before his Chariot (or to make foot-boyes of free born Israelites) to appoint Captains over thousands, and Captains over fifties, to eare his ground, and to reap harvest, and to make his instruments of war, to take their daughters to be confectionaries, and to be Cooks and to be Bakers, to take their fields and their vineyards, and their Olive-yards, even the best of them, and give them to his servants, to take the tenths of their seed, and of their vineyards, and give them unto his Officers and to his servants, &c. No, the Israelites knew no such servitude in Samuels dayes, if they had, Surely Samuel would not have set that Government before them as so strange a thing: No, honest Samuel (who could say in the integrity of his heart, whose ox have I taken, or whose Ass have I taken, or whom have I defrauded) used no such Tyranny, Good man he could govern the people without any of these Kickshaws, neither do we read of any of the Judges



of Israel, that ever kept a standing Army, notwithstanding they were environed with enemies on every side, but that when need required they unanimously joyned themselves together for the defence of each other; and so freed themselves from expence in that kinde: neither do I ever read of one Tax that ever was laid by the Judges of Israel.

2. When violence shall be no more heard in the land, nor waisting or destruction within our borders, when the walls shall be called *salvation*, and the Gates praise: *Isa. 60. vers. 18.* when *Jerusalem* shall be a quiet habitation, a Tabernacle that shall not be taken down, nor one of the Stakes thereof be removed, neither any of the cords thereof broken, when the glory of the Lord shall be unto us a place of broad rivers and streams, wherein shall go no Gally with Ore, neither gallant ship passe thereby: (no need then of the *Romish Merchants*, or *Factors*, for no man will then buy her Merchandise any more, *Rev. 18. 11.*)

*Reas.* For the Lord is our Judge, The Lord is our Law-giver the Lord is our King, He will save us.

3. When our officers shall be peace, and our exactors Righteousnes *Isa. 60. 18.* when they shall be such as fear God, and hate covetousnes; men of truth, that will not respect persons in judgment, but shall bear the small as well as the great, *Deut. 1. 17.* when the judgment shall not be mans, but the Lords: when the people shall say, The Lord blesse thee, O habitation of justice, and mountain of holinesse, i.e. the Civil and Church Government. I say when the Nations who are now under the Dominions of the Antichristian Babylon, shall once see and finde the difference betwixt this Government, I have here given a small glimpse of, and the present Idolatrous and tyrannical dominions they are now slaves and bondmen unto; they shall then begin to hate the Whore, and make her naked and desolate, and shall eat her flesh, and burn her with fire: And note that is to be rationally conceived, that the ten horns shall all at once stand looking upon the City of Rome lamenting over it, to see it on fire, and yet to have a hand in that her destruction: which conflict betwixt the Lamb and the Beast, I conceive doth take its rise at the Dominion of the little Horn, *Dan. 7. 8, &c.* and shall be determined at the Armageddon battel, *Rev. 16. 13, 14, 15, 16.* at which time we are to expect the coming of Christ as a thief in the night.

Again



Again, That the Instruments, which the Lord Jesus will make use of in this great design, shall be poore contemptible persons, see Isa. 41. 14, 15, 16. fear not thou worm Jacob, &c. I will help thee saith the Lord, &c. Behold, I will make thee a new threshing instrument, having teeth, thou shalt thresh the mountains and beat them small; thou shalt make the hills chaffe, thou shalt fan them, and the winde shall carry them away, and the whirl-winde shall scatter them. And that this hath an allusion to Giddeon the Thresher, and his army. Read Isa. 10. Where the Lord speaking of the deliverance of his people from the Assyrians, or Babylonish bondage or servitude, saith, v. 24. Thus saith the Lord God of Hosts, O my people that dwelleth in Sion, be not affraid of the Assyrian, he shall smite thee with a rod, and shall lift up his staffe against thee after the manner of Egypt: For yet a very little while, and the indignation shall cease, and mine anger in their destruction: And the Lord of host shall stir up a scourge for him according to the slaughter of Median, at the Rock Oreb, &c. And it shall come to passe In that day that his burthen shall be taken off from thy shoulders, and his yoke from off thy neck: and the yoke shall be destroyed because of the anointing.

Again, Dan. 2. 34. Thou sawest till a stone was cut without hands (or which was not in hands) which smote the image upon his feet, that were of Iron and clay, and brake them in pieces: Then was the Iron, the clay, the brasse, the silver, and the gold, broken in pieces together, and became like the chaffe of the summer threshing floor; and the winde carried them away, and the whirl-wind scattered them, &c. Again, that these despicable persons shall be the Saints of the most high, vid' Psal. 149. Let the Saints be joyfull in glory; let them sing aloud upon their beds: Let the high praises of God be in their mouths, and a two edged sword in their hands, to execute vengeance upon the Heathen, and punishments upon the people; To binde their Kings in chains, and their Nobles with fetters of Iron, to execute upon them the judgement written: This honour have all his Saints, praise ye the Lord, Amen.

Again, Dan. 7. 17, 18. These great beasts, which are four Kings, which shall rise out of the earth; but the Saints of the most high, shall take the Kingdome, and possesse the Kingdome for ever and ever. Vers. 21, 22. I beheld, and the same horn (viz. the little horn, Dan. 7. 8.) made the war with the Saints, and prevailed against



gainst them, untill the ancient of dayes, and judgment was given to the Saints of the most high, and the time come that the Saints possessed the Kingdom. *Vers. 25.* And he, (i.e. the little horn) shall speak great words against the most High, and shall wear out the Saints of the most High, and shall think to change times and laws, and they shall be given into his hands, untill a time, and times, and the dividing of time, (which I conceive to be, 3 years and a half, i.e. from the first entrance of his Dominion, at which time) Judgment shall sit (i.e. at the end of the 3 years and a half:) And (then) they (i.e. the Saints) shall take away his dominion, To consume and destroy it, unto the end. *Vers. 27.* And the Kingdom, and greatnesse of the Kingdom, under the whole heavens (the Quakers will have a large Gut, to hold this Kingdom and Dominion) shall be given to the people of the Saints of the most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

*Isa. 60. 12.* That Nation and Kingdom, which will not serve thee shall be broken in pieces, that is saith the learned Doctor: All the Nations of the earth, not a known nation, but the blood of the Saints of Christ is found in the skirt thereof; and yet all this (saith he) shall be transacted with so much obscurity and darknesse, Christ not openly appearing unto carnal eyes, that though many shall be purified and made white, yet the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand *Dan. 12. 10.*

There shall be no such demonstration of Christ presence, as to open the eyes of hardened men, but at length having suffered the poore deceived wretches, to drink of the Cup prepared for them: He appears himself gloriously, *cap. 19. 13.* in a more eminent manner than ever before, to the totall destruction of the residue of opposers, and this will be the utmost close of this dispensation, which he now beginneth to stir up the hearts of his Saints unto, i.e. to execute the vengeance written, and to which purpose he hath also commissioned them, *Rev. 18. 6, 7, 8.* But before I speak to the Commission, it is worthy of our best observation, to take notice of the just and righteous dealings of God unto the inhabitants of Babylon: for I say before he giveth out his Commission to his Saints, (who are to judge the world) *1 Cor. 6. 2.* and to be the rod of his strength, *Psal. 110. 2.* His battel-Axe, weapon of war



war will break in pieces the horse and his rider, &c. Jer. 51.20.21, &c. he doth in the first place send his Messengers from his Churches with great power to enlighten them with his Glory, crying mightily with a strong voice, saying, *Babylon is fallen, is fallen, and is become the habitation of Devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

*Reas.* For all nations have drunk of the wrath of the wine of her fornication, and the Kings of the earth have committed fornication with her, and the Merchants of the earth are waxen rich through the abundance of her delicacies, and this I take to be by way of Aggravation, to shew her abominations, and how ripe she is for Judgement and executions, as also to strike a terror in the hearts of the people of God, that are yet in her, of what rank soever: which having done in 4. and 5. v. he sendeth other Messengers to call the people of God out of her, saying, *Come out of her my people, God hath his people in Babylon.*

*Reason.* 1. That ye do not partake of her Sinnes.

2. That ye receive not of her Plagues.

Those then that partake of her sins, shall receive of her plagues.

*Reason.* For her sins have reached unto heaven, and God hath remembered her iniquity after which first warning he forthwith giveth his Commission to his Saints, in these words, 'Reward her as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double: how much she hath glorified her self, and lived deliciously so much Torment and Sorrow give her.

*The Saints Commission against Babylon and all her adherents.*

*Reason.* For she saith in her heart, *I sit a Queen and am no widow, and shall see no sorrow, Therefore shall her Plagues come in one day, (viz. this day of vengeance) Death, and mourning and famine, and she shall be utterly burnt with fire.*

*Reason.* For strong is the Lord God that judgeth her, so, that it is clear, this Judgement and Vengeance is to be inflicted upon Babylon and her adherents by way of recompence, for the further confirmation whereof, see these following Scriptures *id est, Psalme 2. 4, 5. 'He that sitteth in Heaven shall laugh, the Lord shall have them in derision, then shall he speak unto them, (viz. to the Kings of the earth and the Rulers, v. 2.) in his wrath, and vex them in his sore displeasure, Psal. 139 8, 9.*



“O Daughter of Babylon, who art to be destroyed, happy shall he  
 “be that rewardeth thee as thou hast served us, happy shall he  
 “be that taketh and dasheth thy little ones against the stones,  
 Isa. 54. “For my sword shall be bathed in heaven, (viz. in the Pa-  
 gans and Antichristian heaven or Church) Behold it shall come down  
 upon Idumea and upon the people of my curse to Judgement. The sword  
 of the Lord is filled with blood, it is made fat with fainesse, &c. and the U-  
 nicorns shall come down with them, and the Bullocks with the Bulls, and  
 their Land shall be soaked with blood, and their dust made fat with  
 fainesse.

Reason. For it is the day of the Lords vengeance, and the year of  
 recompence, for the Controversies of Sion, &c. (the remainder of  
 that cup) Isa. 47. 1, 2, 3. Come down and sit in the dust, O Virgin,  
 daughter of Babylon, sit on the ground, there are no thrones, O daughter  
 of the Caldeans, for thou shalt no more be called the tender and delicate,  
 take the Millstone and grind meal, and cover thy locks, &c. Thy naked-  
 nesse shall be uncovered, yea, thy shame shall be seen, I will take ven-  
 geance, &c. vid. cap. 49. 26, Jer. 50, 35, 36. A sword upon the Cal-  
 deans saith the Lord, and upon the Inhabitants of Babylon, and  
 upon her Princes, and upon her wise men, a sword is upon their ly-  
 ers, (viz. her Astrologers, &c.) they shall dote. A sword upon her  
 mighty men, (her Army-men) and they shall be dismayed. A  
 sword upon their Horses and their Chariots, and upon all the  
 mingled people, good and bad that shall be found in her, Rev. 18.  
 4.) and they shall become as women (there will be no fear of Lao-  
 diceans, the Merosh \* Churches, that hath one word for God, and a-  
 nother for Beel, of those that halt between Christ and Antichrist,  
 that can swallow a Parsonage, &c. and yet be a Church-gather-  
 er, in the world, and not of the world, the Hocus Pocus Chri-  
 stians of the times.) A sword upon the Treasurers and they shall  
 be robbed, (it will be an ill day with Treasurers it seems, let them  
 therefore look to it) A drought upon her Waiters, i.e. her Cler-  
 gy men of all sorts and sises, vid. Rev. 18.

Reason. For it is a Land of graven Images, (i.e. either of Idola-  
 try or Tyranny) and they are mad upon their Idols, Jer. 5. 30. 31.  
 “Therefore the wild beasts of the Desert, with the wild beasts of  
 “the Island shall dwell there, and the owls shall dwell therein;  
 “and it shall be no more inhabited for ever, neither shall it be  
 dwelt.

\* As in the  
 Epistle.



“dwelt in from generation to generation, as God overthrew Sodom and Gomorrah, and the Neighbour Cities thereof, saith the Lord, so shall no man abide there, neither shall any son of man dwell therein.

Again, the Lord speaking of his people, (Jer. 51. &c.) saith, “I will render unto Babylon, and to all the inhabitants of Caldea all these evils they have done unto Sion in your sight, saith the Lord, Behold I am against thee O destroying Mountain, saith the Lord, which destroyest all the earth, and I will stretch out my hand upon thee, and roll thee down from the Rocks, and will make thee a burnt mountain, [Note] and they shall not take of thee a stone for a corner, nor for a foundation, (not the least grain of humane invention, either in things appertaining to Babylon) whether in its Civill or Ecclesiasticall estate, where the Lord hath given a clear and expresse command himself, But thou shalt be desolate for ever, saith the Lord. Zach. 12. 2. Behold, I will make Jerusalem a cup of trembling unto all people round about it, &c. and in that day will I make Jerusalem a burdensome stone, for all people that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it, in that day, saith the Lord, will I smite every horse with astonishment, Note. and his Rider with madness, (no great fear then of such Horses and Riders, for it seems both Horse and Man will be confounded to move against the Holy, just and perfect Laws of Jehovah the Lord Christ) if they do, woe and sadness will be unto them, yea, it had been better that a Milstone had been tyed about their neck, and that they had been cast into the bottome of the sea, than to offend one of those little ones, that shall be made instrumentall for Babylons destruction. \* Mat. 18.  
7. Luke 17.  
1, 2.

Rev. 6. 12. &c. And I beheld when he had opened the sixth Seal, and loe there was a great earthquake, and the Sun became black as sackcloth of hair, and the Moon became as blood and the starres of heaven fell unto the earth, even as a fig-tree casteth her untimely figges, when she is shaken with a mighty wind, and the heavens departed as a scroll, that is, rolled together, and every mountain and Island were moved out of their places, and the Kings of the earth, and the great men, and the rich men (Weep and howl you rich men, for the miseries that are now coming upon you, for your riches



are corrupted, and your Garments moth-eaten, your gold and silver is cankered, and the rust of them shall be a witnesse against you, and shall eat your flesh as it were with fire, *Jam. 5. 1 &c.* Ye have heaped treasure together for the last dayes, &c.) and chief Captains, (i.e. Generals, Lieutenant-Generals, Commissary-Generals, &c. and Colonels of Armies,) and the mighty men (whether in point of honour or estate) hid themselves in the denes, and in the Rocks of the mountains, and said unto the Mountains and Rocks, fall on us, and hide us from the wrath of the Lamb.

*Reason.* For the Greatest day of his wrath is come, and who shall be able to stand: (Repent therefore, that your sinnes may be blotted out at the day of refreshing of the Lords people from himself, lest he tear you in pieces, and there be none to deliver you, and know it will be a fearfull thing to fall into the hands of the great God of heaven and earth, the Lord in much mercy set these these things home upon your hearts and souls, lest you be found fighters against the Lord of Hosts, the God of Battel, who is able to consume you with the blast of his nostrils.)

Lastly, as to the means whereby these great transactions shall be accomplished by the poore, weak, few, and contemptible number of the Army of the Lamb, the Learned Doctor Owen hath given us a brief and full answer, (i.e.) Such as are the things shaken, such must their shaking be, i.e. Spiritual, if Spiritual, Natural, if Natural, Civil if Civil, & hence it is, that the great Champion of the truth is discovered unto us, by these following characters, i.e. And I saw (saith John) and behold a white Horse, and he that sat upon him, was called faithful, and true, (note this fifth Monarchy-man) and in Righteousnesse doth he judge and make war, his eyes were as a Flame of Fire, and on his Head were many Crowns, and he had a Name written that no man knew, but himself, and he was clothed with a vesture dipt in blood, and his Name is called the Word of God.

*Note.* The Word of God must then be the Rule and Sinew of all the Actions of the fifth Monarchy men, they must onely execute the Judgement written, bringing all the actions of Babylon and her Adherents to the Touchstone of the Scriptures, as for example in reference to the Political Government of the World, they are to produce *Jam. 4. 12.* There is one Law-giver, who is able to save, and to destroy;



## *The Royall Advocate.*

stroy; and from thence demand of the Civil Magistrate, by what Rule or Authority he maketh his own Laws, seeing he petends himself a Minister or Servant unto the alone Law-maker, and consequently to put his Laws in execution, and thus they will be struck as dumb as doore nails, for in this case they have nothing to plead, but the authority and custome of their Ancestours, and their Ancestours from Nimrod, and Nimrod from the Apostate sons of God in the old world, and they from the Corruption and vain imaginations of fall'n man, and fall'n man from the suggestions and delusions of Satan, and so primarily from the Devil.

Again in point of Ecclesiastical Government and Doctrine, the fifth Monarchy-men are to produce, Mat. 15.8. *In vain do ye worship me, teaching for doctrine the Traditions or commandments of men*, and so keep them close to the word of God, and not to suffer them to continue as they are, i.e. partly *Jure Divino*, and partly *Jure Humano*, as the Presbyterians do acknowledge their Government to be, and so down with it even to the ground, for being found in Babylon, they and their Government must be destroyed with Babylon, as the learned Doctour hath asserted, and clearly proved, and so consequently to all other false worships, or Governments whatsoever: and hence it is, that the Lambs followers are said to be clothed in white Linnen, white and clean, all their Acts will be done in truth and righteousness, the white Linnen is the righteousness of the Saints, Rev. 19.8. 2. And out of his mouth goeth a sharp sword, that with it he should smite the Nations, and he shall rule them with a Rod of iron: here we see, the word maketh way for the material sword, which the Rod of iron doth clearly import, so that as the Doctour saith, the Civil part of Antichrist must be conquered with the iron Rod, and the Ecclesiastical part with the sword that proceedeth out of the Lambs mouth, (viz.) the Holy Scriptures, and this doth further appear from Psal. 149.6, 7, 8, 9. as also from the following words of the aforesaid chapter of Rev. 19. i.e. v. 17, 18, 19, 20. which must unavoidably be applyed to the Conquest of the material sword, in that (the other, i.e.) the remnant are said to be slain, with the sword of him that sat upon the Horse, which sword proceedeth out of his mouth, as in v. 13. as also in v. 16.

And therefore O Babylon, whether Pagan or Antichristian, I do hope-



hereby in the name of the Lord Jesus bid defiance to thee, in whom-  
 soever thou residest, whether by Idolatry or false worship, or whe-  
 ther by Tyranny or cruel Dominion, being in opposition to the  
 two grand Principles of nature, i.e. of *loving God above all*, and  
*our neighbours as our selves*, and consequently to the bringing of the  
*unmovable Laws and Ordinances of the unmovable Kingdome* of the  
 Lord Jesus upon earth, and now in daily expectation by his Saints,  
 and therefore I advise thee, (as the Lord did Niniveb by  
 the Prophet Nabum) to consider, 'Art thou better than Populus  
 'No-Ammon that was situate among the Rivers that had the waters  
 'round about it, whose Rampart was the sea, and her wall was  
 'from the sea, Ethiopia and Egypt were her strength, and it was  
 'infinite, Put and Lubim were the helpers, yet was she carried  
 'away, she went into captivity, her young children were also  
 'dashed in pieces at the top of all the streets, and they cast lots  
 'for their Honourable men, and all her great men were bound in  
 'chains, thou also shalt be drunken, thou shalt be bid, thou also  
 'shalt seek strength because of the enemy, and all thy strong holds shall  
 'be like fig-trees with the first ripe figs, if they be shaken they shall  
 'even fall into the mouth of the eater. Behold, thy people in the midst  
 'of thee are women, the gates of thy Land shall be set wide open  
 'unto thine enemies, the fire shall devour thy Bars. Draw the  
 'Waters for the siege, fortifie thy strong holds (with Demy Canon,  
 ' &c.) Go into clay and tread the mortar, make strong the Brick-kil,  
 'there shall the fire devour thee, it shall eat thee up as Canker-  
 'worm, make thy self many as the Canker-worm, make thy self  
 'many as the Locust, yet for all this, before two years be expired,  
 'the Laws and ordinances of Jehovah the Lord Christ, shall be  
 'magnified and made Honourable in this Nation, and Idolatry and Ty-  
 'ranny shall be extinguished, even so Amen.

FINIS.



*Postscript.*

**I** Am desired to give the people of God to understand, that the *Last news-book*, published by one *Walker* an Ironmonger, and a notorious lying Pamphleter (and yet an *approved Preacher* by the *High Court of Tryers*, in lieu of his large obedience to the *Beast* now up) comprehended seventeen or eighteen large Lyes in fourteen or fifteen Lines in his passages, relating to Mr. Rogers and the Members of his Society, which were lately sent for to O.C. and that Mr. Rogers was so far from being put to silence by O.C. as *Walker* doth impudently assert, as that he gave a full, undeniable and pregnant Testimony to the very faces of those that are got into power, against the Apostacies of the Army, their Breach of Declarations, Blasphemy, lying, persecution, self-seeking, and other crying sinnes, proving that the now prisoners of the Lord, suffer for an essential truth, and fundamental point of Faith, which Mr. Rogers challenged to dispute with any man, upon even grounds; and that this lively testimony was continued in the strength of the anointing, to the very last; keeping and gaining Ground upon the Antagonists.

Thus much is thought meet at present to undeceive the people of God, in City and Countrey, untill the truth hereof do more largely appear.

J. S.



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27